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The Three Sacramental Characters

Clarence McAuliffe, S.J.

IN RECENT YEARS much has been written about the supernatural organism which God confers upon the baptized and continues to develop in them as long as they are free from mortal sin. We know that this organism consists basically of sanctifying grace, to which are joined the three theological virtues of faith, hope, and charity, the seven gifts of the Holy Ghost, and probably also the moral virtues of justice, prudence, temperance, and fortitude.

However, strange to say, we hear little about some other supernatural entities which also flourish in the soul and which have an intimate relationship to the supernatural organism. These entities are those seals or marks or characters that are stamped upon the soul by the sacraments of baptism, confirmation, and holy orders. Every Catholic has at least the character of baptism. Most Catholics also have that of confirmation, while that of orders is reserved to those comparatively few men who have been ordained bishops or priests or, at least, deacons.

Although the proof for the existence of these characters stretches back to the earliest sources of tradition and even has a scriptural foundation, the Protestant leaders of the sixteenth century denied the existence of every one of them. To offset this heresy, the Council of Trent issued the following definition: "If anyone says that in the sacraments of baptism, confirmation, and holy orders, there is not imprinted on the soul a character, that is, a certain spiritual and indelible sign by reason of which they cannot be repeated, let him be anathema." It is, therefore, of faith that these three sacraments impress characters on the soul; that for this reason the same sacraments cannot be received more than once; that the characters remain on the soul at least throughout this life. Moreover, it is certain that the characters cling to the soul for all eternity.

Perhaps one of the reasons why we hear comparatively little of the sacramental characters is to be found in the fact that, though they have a bearing, a close relationship, to the supernatural organism, they are not components of it. They can be present when the organism is absent; and, contrariwise, though more rarely, the organism can be present when they are absent. Suppose we give a few examples to illustrate these two facts. First, the character or

characters can be present when the organism is absent. A baptized and confirmed Catholic may banish his supernatural organism. By mortal sin he drives out sanctifying grace, the virtue of charity, the gifts of the Holy Ghost, and the infused moral virtues, leaving to his supernatural organism only its rudimentary elements of faith and hope. Even these he can expel by committing sins directly opposed to them, such as apostasy and despair. Nevertheless, the characters of baptism and of confirmation remain in his soul. They cannot be removed even temporarily, much less can they be deleted, by any action of man whatsoever. Again, let us suppose that an adult sinner is about to be baptized. He wants the sacrament and the priest administers it properly. But the recipient is not sorry for his mortal sins. In this case he truly receives the sacrament of baptism and can never receive it again. He also receives the character whose coming depends solely on the sacrament's validity. Yet such a man does not receive the supernatural organism until he makes an act of at least imperfect contrition, since the fruitfulness of baptism in such a case demands this disposition. Meantime he possesses the character.

Secondly, the organism can be present when the characters are absent. For instance, a pagan or catechumen may before baptism make an act of perfect love of God or of perfect contrition. At once he receives the supernatural organism, but not the character. It is true that the coming of the organism is not entirely independent of the sacrament of baptism (he must have wanted it at least implicitly); nevertheless, since he has not received the sacrament as such, he has not received its character, as this can be produced only by actual reception of the sacrament. Again, it is evident, since it happens so commonly, that a baptized Catholic can keep and develop his supernatural organism even without the characters of confirmation and orders. Hence, the organism can be present even when some characters or all of them are absent.

From all the preceding examples it is clear that the characters, though they have a relationship to the supernatural organism as we shall indicate later on, do not enter into its composition either substantially or accidentally.

We may infer from this truth that the effects of sanctifying grace and of the characters differ also; and this is correct. The effect of sanctifying grace is of far superior dignity to that of the characters. By grace we truly, albeit feebly, share in God's own life. We become "sharers in the divine nature" (II Pet. 1:4). We become God's adopted children, so that, through God's own positive ordination

and liberality, we are enabled to place acts that merit in strict justice an increase of grace and a higher reward in heaven. The sacramental characters on the other hand, though they confer an exalted dignity, bestow one of far inferior rank. By them we share in the priesthood of Christ. We are empowered to place not merely private but public acts expressive of divine service. Only those who have received the characters can place these acts, at least officially. We shall explain more definitely later on the acts of divine service that are proper to each of the characters.

So far we have mentioned three of the principal differences between the characters and grace. Characters come from a valid sacrament; grace comes from a valid and at the same time fruitful sacrament. Characters can be produced by sacraments only; grace can be obtained and increased without actual reception of a sacrament. Characters grant us a share in Christ's priesthood; grace makes us sharers in the divine nature.

But there are also remarkable similarities between grace and the characters, especially if we consider them in their internal composition. In the first place, both grace and the characters (and this is most important) are *physical* realities. To understand this better, let us suppose that we have just witnessed the baptism of a baby. It has received the character and it has also received grace, since the soul of an infant has no obstacle to its infusion. If we were able to see the baby's soul with our bodily eyes, we would notice two startling changes in it at the instant of baptism. One of these would be the sacramental character. If the soul looked dark before baptism, we would now notice that it is tinged with a golden hue, the character of baptism. The second change would be the presence of sanctifying grace. Though the baby's soul appeared alive and active with a natural life before its baptism, it now appears vigorous, palpitating, endowed with a superior kind of life far surpassing its natural capacities. Yet we should notice that the newly bestowed color and the freshly infused life are really distinct from each other, though lodged in the same soul. They are both objective and physical realities. They both truly transform the soul. They become part of it and alter its appearance. We have all learned that sanctifying grace is such a physical reality, but we may not realize that so too are the sacramental characters. "For though outwardly we are marked on the body (by the sacramental rite), nevertheless we are, as a matter of fact, marked interiorly so that the Spirit delineates within us the representation of a heavenly picture," says St. Ambrose.

Of course, the illustration used in the preceding paragraph has its defects. We have used it simply to exemplify that grace and the characters are both *physical* realities. Since, however, the soul is a spiritual substance without quantitative parts, it follows that both grace and the characters, inhering in the soul as they do, must also be spiritual or immaterial. Hence no bodily organ could possibly perceive either the soul or its grace or its characters. They are beyond sense cognition. The soul's existence we know both by reason and by revelation. The existence of grace and the characters we know by revelation alone.

Again, both grace and the characters are accidents. By this we do not mean that they come by chance, since it is plain that they result from very definite channels established by God. We simply mean that they do not alter the essence or substance of the soul. Whether a man smiles or not, whether he is tempted or not, whether he has pneumonia or not, whether he is black or not, he remains none the less substantially a man. In the same way, the human soul remains essentially the same whether or not it ever receives grace and the characters.

Furthermore, not only are grace and the characters accidents in the senses just explained, but they are the *same general kind* of accident. Accidents can be classified into various distinct groups. It is not necessary to consider all these here. If a man uses his vitality to smile, he is accidentally changed by the accident called "action." If he weighs 200 pounds now, he is accidentally changed by the accident of "quantity" from his condition of one year ago when he weighed only 185. If his skin is brown from a sun tan, it differs accidentally from its preceding pallor. This last example denotes a change in the skin's *quality*, and both grace and the characters are classified in the accident called "quality." They answer the question: What kind of? Just as there are differences in the quality of nearly all material things so that our foodstuffs, our clothing, even our medicines are graded according to quality, so too our souls, both in the natural and supernatural orders, are qualified in various ways. When a soul is gifted with either the characters or grace or both, it receives fresh supernatural qualities. It, so to speak, looks better, though it remains substantially the same soul.

Finally, both the characters and grace, when the latter proceeds from a sacrament, are brought into being by the same kind of activity on the part of the sacrament. Suppose we again represent to ourselves a baby being baptized. God is the principal cause both of the

character and of the grace which it receives. But God has imparted to baptism the power of producing its essential effects *automatically*. Spontaneously and as an instrumental cause in the hand of God, baptism infuses grace into and chisels the character upon the baby's soul. All of us know this well with regard to the infusion of grace (cf. "*Ex Opere Operato*," REVIEW FOR RELIGIOUS, Sept. 1947, pp. 257-271), but we may not have been aware that the characters are produced in the same way.

So much for the inner nature of the characters and for their similarities and dissimilarities with reference to sanctifying grace. It might be well at this point to speak about their function. According to the Council of Trent each of the characters is "a kind of spiritual sign." They are *spiritual signs* because, unlike the sacramental rites which produced them, they are imperceptible, impervious to sense cognition. Nevertheless, they are signs just as truly as the rites themselves. They must, therefore, perform the function of every kind of sign, which is to *inform*. Just as the address on an envelope gives notice of the letter's destination, just as a kindly smile gives notice of a person's good will, so too the characters lead to information beyond themselves. To what kind of information do they lead?

Before answering this question specifically, it might be well to say that like most other signs the characters give more than one kind of information. Consider again the address on an envelope. The primary information learned from it is the letter's destination. But it gives other information also. It tells us that the sender knows how to write or type. It tells us whether the sender writes a good hand or a poor one, whether he types accurately or not. It even tells us something about the condition of his pen or typewriter. All such information is revealed to us by the same sign, the address on the envelope. In the same way the characters, too, afford us more than one kind of information, as we shall explain after answering an objection which might easily come to mind.

This objection is not concerned with the characters considered in their intrinsic nature. So considered, it is evident that they are blessings. They are God's creation, His gifts, and they adorn the soul. Like grace itself, they are physical supernatural realities, beautifying the soul, and hence they perform a manifestly useful function. But granted this, the objection would protest that the characters considered precisely as *signs* are of no utility. By its very nature a sign is something that can be perceived. Its purpose is to give us information about something else. If, then, we cannot sense a sign, it can

give no information and hence would seem to be utterly useless as a *sign*. Applying this to the characters, we are forced to acknowledge that they cannot be perceived. They are beyond our sense cognition. Hence viewed precisely as *signs*, they are useless for men in this world. They are also useless for God who knows all things without the intervention of signs of any kind. They are also useless for the angels and the beatified since these probably can recognize the baptized, the confirmed, and the ordained without the medium of the characters. Hence these marks on the soul, granting their intrinsic value, might seem completely useless to perform their function of signs. Yet it is of faith that the characters are signs. How do we explain this legitimate difficulty?

First, the characters are directly perceived in living men by the angels and beatified; and, since the characters remain imbedded in the soul forever, they will after judgment day be directly apprehended by all angels and by all the beatified. They will be objective tokens of glory in the elect and tokens of shame in the damned. It will remain true, of course, that the angels and beatified could recognize the elect even though they did not have the characters. But the characters lend a definiteness, a concreteness to this recognition, and hence they are not useless as signs. When we attend a college graduation, we know full well who the graduates are when we see them seated on the stage and observe each one receive his diploma. But we do not think it useless, nevertheless, to garb them in cap and gown for the occasion. This uniform has a pointed significance. It tells us more vividly what we already know, namely that those so dressed have successfully finished their college course; and so it is not useless. It is a praiseworthy rational instinct to confer some kind of insignia on those who deserve special recognition either by reason of some office obtained or of some meritorious action performed. In His dealing with men God respects this instinct. Since the baptized, the confirmed, and the ordained are charged with special duties toward God, we would expect Him to bestow the characters as a kind of insignia. The characters denote the duties of their recipients in a very precise and formal way, and so are not useless even as signs.

Secondly, in answer to this objection, we may say that even in this world the characters as signs are indirectly apprehensible by other men. We can know with certainty that those who have received baptism, confirmation, and orders are marked with these signs. As a result, we are able to distinguish those who have received these sacraments just as though we saw the signs themselves. Lest this answer

might seem a kind of subterfuge, let us consider a couple of examples drawn from signs that exist in this world, signs instituted by men. We may know that a veteran of World War II was decorated with the Congressional Medal of Honor. We know the man, though we have never had occasion to see his medal. Yet because we know on the word of others that the medal was certainly bestowed on him, we treat him just as though we saw the medal itself. Again, a motorist may be told by his companion not to turn left at a certain corner because that particular street is being repaired. There is a sign on that street to this effect, but the motorist has never seen it while his companion has. Realizing that his companion is telling the truth, the motorist does not turn at that corner. He acts just as though he himself has seen the sign with his own eyes. In other words, the sign is by no means useless to the driver even though he knows its existence only by human faith. Reliance on the word of another is a sure proof of the existence of a sign just as is direct perception of it by the use of our own senses. Similarly the characters are indirectly apprehensible by other men and so they are not useless.

Finally, the presence of the characters on a soul has a special salutary effect both with regard to temptations of the devil and to the reception of help from the good angels. The characters are a help against diabolic temptation. Speaking to those about to be baptized, St. Cyril of Jerusalem says: "The Holy Spirit is at hand, prepared to mark your soul, and He gives you a kind of heavenly, divinely-produced seal *which the demons dread*." St. Gregory of Nazianzen speaks similarly when he declares: "Just as a sheep which has been branded is not so apt to be stolen, whereas an unbranded one is readily taken by thieves, so the seal is a great protection to you even in this life." The characters also prompt the good angels to render special assistance to their bearers. "How will the angel help you unless he perceives the seal?" exclaims St. Basil when speaking of the benefits of baptism. Since, therefore, the characters as signs repel the demons and invoke the help of the good angels, it is plain that they are not useless. They are like a letter of recommendation. For this reason and the other two previously explained, the objection that characters are of no use precisely as signs is groundless.

We are now in a position to answer the question posed above: Since the characters are truly signs, what kind of information do they give us? What do they signify? According to theologians they have a fourfold signification. First, they are signs by which we can distinguish men of one class from those of other classes (*signa dis-*

inctiva); second, they oblige their recipients to perform certain duties (*signa obligativa*); third, they indicate that they should always be accompanied by sanctifying grace (*signa dispositiva*); finally, they signify that their bearers share in Christ's priesthood and have a right to perform certain functions of this priesthood (*signa configurativa*). This last is the primary signification of the characters; but, since it requires longer treatment, we shall deal with it after the others.

The characters, then, are signs by which Christians are distinguished from non-Christians and also from one another. They fulfill this function as effectively as a Sister's habit distinguishes her from other women, as effectively as the habit of one order distinguishes its members from those of another order. "How," asks St. Basil, "will you say 'I belong to God' unless you wear the marks that distinguish you?" And St. John Chrysostom declares: "Just as soldiers are marked by a kind of brand, so the faithful are marked by the Holy Spirit . . . Circumcision was the sign of a Jew; the seal of the Spirit is our sign." By the character of baptism a person is marked as God's special property and is irrevocably set apart from the unbaptized. The character of confirmation not only separates the Christian from the non-Christian, but also draws a distinct line between the confirmed and the baptized. Whereas all the baptized are recognizable as citizens of the heavenly kingdom, only the character of confirmation clothes these citizens in the uniform of a soldier. Finally, the characters issuing from the diaconate, the priesthood, and the episcopate not only distinguish a man from unbelievers, but they likewise separate him from the baptized and the confirmed. Furthermore, since the sacrament of orders has three distinct species, each of which impresses its own character, the character of the priest identifies him as on a higher plane than the deacon, and the character of the bishop marks him off from the priest. Just as officers in the army wear special insignia to differentiate them from privates and from one another, so the sacrament of orders confers special insignia, the characters, for the same purpose. The character of the diaconate might be compared to the chevrons of a sergeant; that of the priesthood to the insignia of a major; that of the episcopate to the stars of a general. Thus it is true of all the characters that they serve the function of badges or uniforms. They enable us to identify their various recipients according to official rank. How appropriate it is for God so to designate His followers according to their official status is evident from the legitimate instinct of human nature which

likes to see officials, whether of the state or any other society, marked by some kind of sign or emblem.

Secondly, the characters are signs that their recipients have certain duties to perform. We read of certain saints who inscribed indelibly on their flesh the name "Jesus" as a sign that they obliged themselves to wholehearted service of Him. No less is the character an objective sign that its bearer must be devoted to God's interests. It could happen rarely, of course, that a person would be unaware that he had been baptized and so would be ignorant of the duties imposed upon him by his character. It could also happen that a Catholic, fully aware of the characters he has received, might renounce his faith and neglect God's interests completely. Nevertheless, the characters remain objectively on the soul and give notice that their possessor should be active in God's cause. This significance cannot be in the least impaired by ignorance or neglect of it. Hence the characters denote that their bearer is obliged to keep the Ten Commandments, the precepts of the Church, the essential duties of his state in life. He is obliged, in other words, to do everything to keep himself in the state of grace. While this is true particularly of the character of baptism, it holds for the other characters also. However, since confirmation implies a more intimate consecration to God than baptism, it imposes additional obligations. Baptism imposes the duties of a subject; confirmation imposes the duties of a Christian soldier who is officially obliged to suffer for his faith and to promote its spread. Finally, the character of orders symbolizes the sturdiest allegiance to God since its recipients are obliged as officers and ministers of God to strive for perfection and to communicate spiritual blessings to other men.

Again, the characters are called "disposing signs." This means that they make the soul ready to receive supernatural benefits, especially three of them. First, not only do the characters demand that their recipients keep in the state of grace, as we have just seen, but they are such by nature that they, so to speak, expect sanctifying grace to be in the soul along with them. They have a special affinity to grace. We have already seen that grace and the characters are not not necessarily co-existent, but such a condition is an objective deformity. Every character lends supernatural beauty to the soul. But this beauty is incomplete, it looks to a complement. Independently of all obligation to remain in the state of grace, the character is such by nature that it points to the coming of grace to cap its beauty. If a man builds a new home and then furnishes it to the last detail, we would not say that it is absolutely necessary that some

one should come to live in it. But we would say that dwellers are expected. A new, completely equipped home is disposed, so to speak, for human habitation. In the same way the presence of the characters, even of baptism alone, gives the soul a disposition, a readiness, for the influx of sanctifying grace. A lock without a key is an incongruity. So is the character unless its counterpart, sanctifying grace, accompanies it.

Again, the characters are "disposing signs" inasmuch as they put the soul in condition to receive certain actual graces. The three sacraments of baptism, confirmation, and orders confer automatically at the time of their reception a lifelong title to the bestowal of actual graces which may enable a person to achieve the purpose of each sacrament. Thus by reason of baptism we receive automatically throughout our lives actual graces which enable us, dependent on our co-operation, to maintain the state of grace. From our confirmation of many years ago we still receive spontaneously actual graces that strengthen us to suffer for the faith and to diffuse it. It is a solidly probable opinion in theology that this claim to actual graces is founded on the sacramental characters. These characters put the soul in such a condition that it, so to speak, expects to be benefited with this continual flow of actual graces, and God, seeing this condition of the soul, is moved to help it generously.

Finally, the characters are also "disposing signs" because, as we mentioned previously, they so condition the soul that the devil is more reluctant to assail it and the good angels are more ready to assist it.

In addition to being distinguishing, obligating, and disposing signs, the characters also indicate that their possessors are deputed to take part publicly in one or other of the external ministries entrusted to the Church by Christ Himself. This seems to be the primary purpose of the characters and it is pithily expressed by theologians generally when they say that by the characters we "share in the priesthood of Christ." Hence the characters are called "conforming" signs (*signa configurativa*), since they confer a certain resemblance to Christ as Priest. What this means in a general way is explained by St. Thomas as follows: "The sacraments of the New Law produce a character, insofar as by them we are deputed to the worship of God according to the rite of the Christian religion Now the worship of God consists either in receiving divine gifts, or in bestowing them on others. And for both these purposes some power is needed; for to bestow something on others, active power is

necessary; and in order to receive, we need a passive power. Consequently, a character signifies a certain spiritual power ordained unto things pertaining to the divine worship."

This likeness to Christ the Priest which is the special signification of the characters is also a new and unmerited resemblance to God Himself. By our human nature, especially by its faculties of mind and will, we are true though faint images of God, the Creator. By sanctifying grace our resemblance to God is enhanced beyond our powers to understand, since by grace we are enabled to place mental and volitional acts which are elevated to a divine level. By the characters also we achieve a new and distinctive likeness to God under another aspect, one of lesser nobility than that bestowed by grace but far surpassing the merely natural likeness that results from creation. Whereas grace gives us remotely the power to know and love God with a knowledge and love similar to that which the Three Divine Persons exercise towards one another, the characters, on the other hand, make us like to God in one of the many powers which He exerts *outside* Himself, that is, in the power which He wields in the sanctification of men through the visible and public ministry of the Catholic Church. This power far transcends our capacities as mere men in the natural order. It is true, of course, that by nature alone we share in God's power exercised outside Himself, inasmuch as we can place acts that are attributable to ourselves. But this is a purely natural participation in God's power, one due to us by the very fact that we are men; whereas the power conferred by the characters is supernatural, beyond our deserts and abilities and needs. Moreover, the power proceeding from the characters is concerned with the *supernatural* sanctification of men and is bestowed immediately by God Himself, whereas any religious power which men might receive in the natural order would be concerned with merely natural sanctification and would be granted by a natural society such as the state.

It is clear, then, that by the characters we are authorized officially to promote the supernatural sanctification of ourselves and others. We become God's instruments in this exalted work. This dignity was won for us by the merits of Our Lord, Christ as man, the priest par excellence, made priest by the very fact of the hypostatic union. Thus we say correctly that we are empowered by the characters to share in the priesthood of Christ, to continue it visibly and publicly in this world.

It should be noted, however, that the word "priesthood" in the expression "sharing in the priesthood of Christ" is used in its general,

not in its strict meaning. Taken strictly, the word "priest" signifies one who has been officially designated as a mediator between God and men and who exercises this mediatorship particularly by performing the rite of sacrifice. It is evident that the characters of baptism and confirmation bestow no such priesthood since their possessors are not mediators between God and men and cannot celebrate the Mass. Hence the Holy Father in his celebrated encyclical *Mediator Dei* of two years ago says that the people as distinguished from priests are not "conciliators between themselves and God" and "do not enjoy any priestly power."

However, the words "priest" and "priesthood" also have a more general meaning. They may be used to include all the visible ministries confided to the Church by Christ. These visible ministries are threefold, since they comprise the powers of ruling, of teaching, and of sanctifying by liturgical acts of worship. When, therefore, theologians say that the characters, including those of baptism and confirmation, are a sharing in the priesthood of Christ, they are using the word "priesthood" in this general sense. They simply mean that men are deputed by the characters to exercise more or less one or other of these powers. They are entitled to participate, each according to his degree, in at least one of the three powers of ruling, teaching, and sanctifying which comprise the Church's visible ministry.

Since, then, it is certain that the characters grant such power, we naturally would like to know precisely which of these sacred functions can be legitimately performed by each individual character. Suppose we begin with baptism. This character confers mainly a *passive* or *receptive* priestly power. By this we mean that the character of baptism enables one to receive both divine and ecclesiastical benefits; in other words, to be the beneficiary of the teaching, ruling, and sanctifying powers enjoyed by the Church. By baptism we come under the Church's jurisdiction or ruling power. We are entitled to listen to her counsels and instructions, to benefit by her teaching power. By this character we are entitled to assist profitably at Mass and to receive the other sacraments. Confession, confirmation, extreme unction would be empty formulas, hollow shells deprived of all spiritual efficacy, if they were administered to the unbaptized. As regards the Mass, it is true, of course, that a pagan may assist at it and should be urged to do so. He may even benefit spiritually if he is prayerful while there. But he cannot profit directly from the Mass considered precisely as the Christian sacrifice, simply because he has not the character of baptism. Any benefits he receives

will come to him from his *personal* devotion, a devotion that may perhaps be stimulated by the ceremonies of the Mass, but which cannot grasp the automatic direct fruits of the Mass, since these are reserved to the baptized alone. So, too, with regard to purely ecclesiastical benefits. The Church limits them to persons having the baptismal character. Only they can gain indulgences. Only they have a claim to her special intercessory powers when they make use of sacramentals. Only they have a right to Christian burial, and so on.

However, it would not be correct to say that the character of baptism grants only passive powers. It is true, of course, that the share of the baptized in the ruling power of the Church is purely receptive. The baptized have the right and duty to obey, not to command. It is true also that the baptized possess only a passive share in the teaching power of the Church. They are to receive instruction, not to give it. This does not mean that the baptized may not teach the faith to non-Catholics or even to Catholics, as is done laudably at times. But when the baptized do teach others about the faith, they do not act in an official capacity because their character does not empower them so to act. Only the character of confirmation enables one to act officially as an instructor of the faith, and even the confirmed can do this only in a limited degree, that is, subject to their bishops and pastors.

But the character of baptism does confer some active share in the Church's power to sanctify through her liturgical worship. This does not hold for the sacraments of confirmation, the Eucharist, penance, extreme unction, and orders, whose valid ministration demands the character of orders.¹ Neither does it hold for baptism because, although a lay person may validly and, sometimes, even licitly baptize, this power is not to be attached to the baptismal character, since even a pagan can validly and sometimes licitly administer this sacrament.

Nevertheless, this character enables all the faithful to perform an active function when they assist at Mass. Twice in his encyclical *Meditor Dei* the Holy Father declares that by their baptismal character the faithful can actively offer up the Mass through the priest and

¹As regards the Eucharist, we mean that the character of the priesthood is required to effect the presence of the Sacrament. In exceptional circumstances the laity could distribute the Sacrament to themselves and others.

We sometimes read that by an active power of the character of baptism spouses are enabled at the time of marriage to bestow on each other the grace flowing from this sacrament. This is not certain, however, since the baptismal character may merely make it possible for the spouses to *receive* the graces of the sacrament. In this case the power of the baptismal character would be only receptive or passive.

in a certain sense along with him. They can offer *through* the priest because he alone, by reason of the character of the priesthood, is the only real minister under Christ of the sacrifice. Hence only *through* him can the baptized act since they are powerless to place validly the visible rite of sacrifice. However, when at the double consecration, in which the essence of the Mass consists, the priest effects the presence of the Divine Victim by the symbolic slaying and the visible presentation or offering of the Victim to God, he acts as the representative of all the people. Hence the people too should assent internally to what the priest alone does externally. The people too should in spirit present or offer up Our Lord to the Father. In this way they offer *along with* the priest. Moreover, they should also foster in themselves at Mass the dispositions which Our Lord as principal offerer certainly has and which the human priest should also have, namely, dispositions of adoration, humility, thanksgiving, reparation, and petition. In this sense also, the baptized offer the Mass *along with* the priest.

Concerning the character of confirmation it should be noted that its power is not mainly passive, or receptive of spiritual gifts like that of baptism, but it is, on the contrary, entirely active. Furthermore, the objects upon which the powers of this character are exercised are not, as in the case of baptism, sacred rites such as the sacraments and sacramentals. Confirmation is not concerned with the liturgy, but with the courageous maintaining and propagation of the Catholic faith. It confers on its recipients through the character a share not in the ruling or sanctifying powers of the Church but in its teaching power only. Confirmation, if its character is used rightly by co-operation with the actual graces spontaneously flowing from the sacrament, transforms the spiritually feeble infants of baptism into spiritually rugged adults. It advances the baptized from the status of civilians to that of soldiers.

Soldiers can bear witness to the beliefs of the country for which they fight either by suffering for these beliefs or by actively striving to inculcate them in others. Hence, first of all, the confirmed are officially authorized by their character to testify to the truth of Catholic teaching by suffering any evils whatsoever that befall them because of this teaching. These evils in the moral sphere may range from slights to insults, to detraction, to calumny, even to social ostracism. In the physical order the Catholic may by reason of his faith be visited with such sufferings as unemployment, double taxation, and bodily afflictions including even martyrdom itself. But the con-

firmed person professes by his character that he will bear, at least patiently, all such wrongs.

Secondly, the confirmed have the official right and duty to engage in the spread of the faith under the guidance of the hierarchy. Hence confirmation is often called today the sacrament of "Catholic Action," although this appellation does not express its entire scope as is evident from what we have already said. By good example in his private life, by positive action and speech in his public life, the confirmed is entitled and obligated to further the interests of the Catholic Church. A minute's reflection reveals the immense scope of this duty. It comprises anything from giving a beggar a cup of coffee to establishing a house of hospitality or founding a Catholic school; anything from passing on a Catholic periodical to writing and publishing a Catholic book.

Finally, it should be remarked again that the confirmed are *officially* deputed to suffer for the faith and to promote its spread. The character of confirmation is something like the seal of a notary public. This seal duly stamped changes a private document to an official one. So too the seal of confirmation lends an official status to the works it enjoins. This point is of some importance since it is plain that the merely baptized are obliged in certain circumstances to endure wrongs for their faith and to diffuse it. But they have not been *officially* authorized to do so. Moreover, the faithful who have not yet been confirmed are not expected to engage in Catholic Action to the same extent as the confirmed. These latter should be on the alert for opportunities to spread the faith. The graces issuing from the sacrament will provide this alertness if they are used. Confirmation supplies much more copious actual graces than baptism with regard to bearing suffering for the faith and to laboring for its spread. For these reasons we see how futile is the objection that the character of confirmation is unnecessary because the baptized have already been charged with the same rights and obligations.

Comparatively little need be said about the sacrament of orders whose three characters are imprinted successively by the diaconate, the priesthood, and the episcopate. It is clear that the powers conferred by these characters are active or giving powers and that they are exercised primarily, though not exclusively, in the placing of liturgical rites. Hence those who have been marked with these characters share in Christ's priesthood, principally by sharing in the Church's function to sanctify. The character of the diaconate empowers its possessor to assist officially at solemn religious cere-

monies such as solemn Mass. He may also with permission distribute Holy Communion and administer solemn baptism. The priest by his additional character becomes capable of offering the Mass, of forgiving sins, and of administering other sacraments and also some sacramentals. Thus he too shares in the sanctifying power of the Church and in a much higher degree than the deacon. Finally, the bishop shares in the sanctifying power of the Church in the highest degree since he can perform all the sacred ministries proper to the priest, and, besides, he alone is the ordinary minister of confirmation and the sole minister of the sacrament of orders. Hence, once a man has been elevated to the episcopate and has been endowed with all the sacramental characters, those of baptism, confirmation, the diaconate, the priesthood, and the episcopate itself, he shares as fully as possible with the sole exception of the Supreme Pontiff himself in the priesthood of Christ.

If we reflect for a moment on the functions of the characters of baptism, confirmation, and orders as we have explained them, we shall understand to some extent why the other four sacraments do not imprint a character. We know by faith that they do not, and knowing this we can find plausible reasons why they do not. None of them confers on its recipient a new, official status in the Church at large. Holy Communion is intended for personal sanctification by uniting more intimately with Christ those who use its actual graces. Penance aims at freeing the individual from mortal and venial sins. Extreme Unction has the private function of comforting an individual when he is in danger of death, the biggest crisis of his life. Finally, matrimony does not seem to confer a new status in the Church at large. Granted that the graces bestowed by this sacrament affect more than one person. They come to both husband and wife for their mutual benefit and that of their children. But they remain within the family circle. They do not pass beyond its borders and enable the spouses to share in the teaching or ruling or sanctifying power of the Church viewed as a society. The graces of matrimony have a purely domestic function and do not look directly to the welfare of the Church as a whole. Hence even matrimony does not make the spouses official functionaries in the Church as do baptism, confirmation, and orders.

Undoubtedly some aspects of the sacramental characters will always remain a mystery in this life. But theologians are at present devoting themselves to them energetically in order to clarify them yet more. All admit that the characters are qualities, but no agree-

ment has yet been reached as to the exact kind of qualities they are. Much more, too, should be learned if possible about their relationship to sanctifying grace, to the infused virtues, and to the gifts of the Holy Ghost. Theologians are perplexed also by the relationship between the characters and actual graces, especially those actual graces that automatically flow from each sacrament received. We are not certain of the exact kind of distinction that flourishes between the various characters. We do not know whether they are vested with a physical or only a moral efficacy. Even the objects for which the individual characters are given need greater precision. Hence we have avoided disputed questions as far as possible and have simply exposed many of the certain facts about the characters. These facts are enough to make us heed the admonition of St. Paul: "And grieve not the holy Spirit of God; whereby you are *sealed* unto the day of redemption" (Eph. 4:30).

The Spirit of Poverty and Modern Times

Edward F. Garesché, S.J.

RELIGIOUS life is the same in its essentials all over the Catholic world. It consists of life in a community with the three vows of poverty, chastity, and obedience under a lawful superior. Ever since the early days of the Church, when consecrated virgins grouped together to begin the cenobitic life or life in a community, these essentials have been preserved. The first consecrated virgins lived in their own homes, devoting themselves to good works. Then came the solitaries, who withdrew from the world and lived in deserts and hermitages so as to devote themselves more completely to contemplation and prayer. After a long time religious communities were begun. These at first were chiefly contemplative. By degrees the monasteries grew to be centers of help for the poor, the sick, and the unfortunate; and the monks became the supreme copyists and preservers of ancient manuscripts and writings.

In those simple times it was not difficult for the monk to keep both the letter and the spirit of his vow of poverty, and the religious women were equally fortunate. Personal possessions had not multi-

plied as in our time; the needs of life were simple. It was no problem to decide what to keep and what to give up when the opportunities for possession were few and when all lived together in great simplicity.

But as the communities of the mixed life, devoted in large measure to active works of charity, began to multiply, and as their good works spread over the Christian world, the spirit of poverty was threatened. With the increase of comforts and even luxuries religious had to exercise greater self-denial in order to keep the spirit of poverty. Thus, even good men who were bound to poverty accumulated personal gear far beyond their needs. In the life of St. Catherine of Siena is told the amusing story of the great theologian who visited Catherine's little group in order to try her spirit. But the saint turned the tables on the good man by telling him, "Father, your cell is filled with luxuries. You have splendid tapestries and fine furniture which do not become a man vowed to poverty. First set your own life to rights and then come and judge of mine." The good father was filled with the grace of God at these words of the saint. Full of confusion, he summoned one of his monks and said, "Go home at once to my cell and remove therefrom everything that is contrary to the spirit of holy poverty." Then he remained to listen to the converse of St. Catherine and became a member of what she called her "family" of devout souls who accompanied her wherever she went and shared in her good works.

In our times, both necessities and luxuries have multiplied to such a point that there is still more need to understand and practice the spirit of true poverty. To use things as we should, to take advantage, in reason, of all the modern discoveries which make work so much more effective and can thus multiply our efficiency, and yet not to depart from the spirit of religious poverty is a much greater problem now than it was in simpler days. What then is the spirit of poverty, and how can we best practice it?

First, we had better consider what the vow of poverty imposes. According to Pope Pius IX the simple vow of poverty which is taken by religious in congregations consists in this that the religious are deprived of the right to dispose *freely* of anything.¹ In thus giving up the freedom to dispose of things of value we make a great sacri-

¹Everything said in this article applies with even greater force to religious with the solemn vow of poverty, for such religious have lost the right even to *own* property.

fice to God of that impulse we all have to gather possessions and use them as we like. Being thus subject to the will of the superior, we ask permission for any expenditure or use of property outside the regular and understood routine of our community life or office. This permission can of course be presumed in certain circumstances, but all our expenditure and our use of things valued in money is with the permission of superiors, either expressed or implied.

This is the extent of the vow. But the virtue of poverty goes much farther. The purpose of both the vow and the virtue is to make us more like Christ. We know that Our Lord lived a life of willing poverty. He called attention to the fact that while the birds have their nests and the foxes their lairs, the Son of Man had no place to lay His head, no dwelling that He could call His own. St. Francis of Assisi used to delight to remember that the Lady Poverty, after accompanying Our Lord all His life long, ascended with Him to the cross itself and was with Him to the end. For He died stripped of all things. Even for His clothing the soldiers had cast lots.

No human being was ever richer in His own right than Our Lord. All the splendor and the wealth of the world were His by the right of creation. When therefore He gave up all possessions and lived a poor life all His days, His was the greatest of all poverty. And note that Our Lord did really live the life of a poor man. He traveled on foot. He had no permanent home. He ate the bread of charity and was clad in the garments of the poor. His apostles and disciples, who accompanied Him in His labors and journeys, lived likewise.

Now the spirit of poverty is motivated by a desire to imitate Our Lord as closely as we can in His renunciation of the things of this world that are valued in money. Because He loved us so much as to give up those comforts and splendors which were His by right, we desire to make a voluntary sacrifice of the comforts and luxuries which we might have had if we chose, and to be more like Him by becoming poor in spirit as He was poor for our love. If we could have seen the little group which accompanied Our Lord during His public life, we would have remarked that they were all simply dressed, that they walked along the dusty road while the rich drove by in chariots or rode on mettlesome steeds, that the food they ate was the usual nourishment of the poor. To imitate Our Lord, therefore, we have to do likewise according to our circumstances and with

due prudence and discretion.

Note that the life which Our Lord led, as shown in the Gospel, was a life that can be imitated by everyone. He lived in the midst of the people. He went to weddings and to banquets. He had His purse to pay the way of Himself and His associates. Thus His poverty was not an obstacle to His ministry. In fact, it was a great help, for He and His companions were freed from many cares which an accumulation of valuable possessions would have put upon them and which would have distracted them from their holy ministry.

Those who desire to imitate Our Lord will have His spirit of detachment from and indifference to expensive comforts and possessions. They will live and act like poor men and women, using money and everything that is valued in money only insofar as it helps their service of God, is needful, and is approved by those who take the place of Christ. They will use nothing as their own, and therefore will be careful and economical in the use of material possessions. They will be liberal and kind to others, but careful and strict with themselves. Thus they will ever draw nearer to the loving poverty of Christ.

The motive of this self-sacrifice and self-discipline in the use of material possessions ought to be the love of Our Lord for His own sake. Because He is so lovable, we desire to imitate and please Him to the utmost. He has said to us, through the young man who was rich, "If thou wilt be perfect, go sell all thou hast and give to the poor; and come, follow me." We answer Him,

Master, go on, and I will follow Thee

To the last gasp, with truth and loyalty.

In our day, of course, when so many new needs have been devised, when there is such an abundance of all luxuries, when new inventions constantly supply new helps and conveniences in every department of life, it is much more difficult to maintain the spirit of detachment, frugality, and willing poverty than it was in simpler times. The poorest community of our time enjoys luxuries which were not found in the palace of King Herod. Hence the practice of poverty is relative to the condition of the time. What would seem luxuries in Our Lord's day are bare necessities now.

Yet the spirit of poverty remains the same. There is one practical way to practice the spirit of poverty which has many advantages. This is to make it a point to be careful and economical in all things and for the love of God. Economy is a virtue which wastes

nothing of value, uses nothing out of its due proportions. Those who are economical go to excess neither in saving nor in spending. They measure their expenditure by the exact need of the community or the individual.

To be either too saving or too lavish in spending departs from the spirit of poverty, because it is a misuse of material things, an abuse of the goods of the community according to one's own whim. To save where we should spend, to deprive others of what they need, is wrong. It is also wrong to waste and spoil, to use more than necessary, to spend money or things valued in money without sufficient reason. Economy, therefore, and diligence in the use of material things, both motivated by the love of God, are a great help to the observance of the spirit of poverty.

St. Ignatius tells his sons to love poverty as a mother and to desire at times to experience some of its effects. This is a most practical direction. Our love for our mother makes us remember her, desire her presence, love her company. Those who love poverty as a mother will take an inward pleasure in having only what is needful, in using everything with care, and in practicing an exact economy. They will prefer simple and less expensive things, wear clothing so long as it is wearable, avoid personal expenses when they can safely be dispensed with. They will go to great pains to plan and manage so as to avoid useless expenditures, and they will do this out of love for the poverty of Christ, out of devotion to Him who willingly did all these things for us though He is the creator and owner of all the wealth of the universe. They will also wish to experience sometimes the results of poverty. In a prudent and discreet way they will give up expenditures which might be comfort-making and agreeable but are not truly needed.

The spirit of poverty is a source of immense merit because by the consistent and reasonable practice of poverty we become more and more like Our Lord and united to His Sacred Heart. It is also a great help to apostolic work and to prayer. Those who are always thinking about getting more conveniences and luxuries for themselves, who accumulate personal gear and chattels, and plan to have more luxuries and gratifications lose in peace of mind what they gain in passing satisfaction. They have to take care of all these things, which takes time and effort. They are uncomfortably aware of how different their life is from that of Christ. To obtain money for their purchases and outlays requires energy and effort that might be used

in other more profitable ways. They put a burden on their superior by asking permission for things which are very dubiously necessary, and by wanting to make expenditures which do not agree with the spirit of religious life.

A reasonable and religious poverty is a great edification to the people, who keenly observe how religious act and live. If they see them simple and frugal, undergoing a little mortification for the sake of poverty, and glad and cheerful in their renunciations of the expensive and luxurious things of this life, they are edified and helped to bear their own wants and needs. With all our advance in social justice, a great part of the population is still chronically in want. It comforts and helps them to see others living by choice a life of frugality and self-sacrifice for the love of the poor Jesus.

The spirit of poverty is also the endowment of the work of religious. The reason why small groups of religious men and women are able to build up such great charities, such remarkable educational institutions, such hospitals and refuges is the willing and systematic frugality, poverty, and economy of the religious themselves. If it were necessary to staff all these schools, hospitals, and institutions with paid lay workers, the added financial burden would be enormous. In the missions also the far-extended program of education and health is endowed by the spirit of poverty of the missionaries. In proportion as the members of the religious communities are individually possessed of this spirit, the growth of all these good works is helped and fostered.

The widespread and ever-growing demand for religious to staff so many important activities is a testimony of the efficacy of religious poverty. Moreover, the individual religious is set free from the many anxieties, labors, and trials which the need of making a living bring to the majority of mankind. As to the treasure in heaven laid up by all this loving self-sacrifice of frugality and economy, it must be immensely great. For to have the true spirit of poverty means a constant resistance to the inclination which everyone has to possess more and more, to have dominion over more and more, to do what one likes with one's own.

The individual religious should have very little difficulty in deciding whether he or she has this spirit of poverty. The answers to a few simple questions will determine the fact. "Do I habitually practice a prudent economy and self-denial in everything that has to do with the spending of money or the use of things valued in money?

Do I wish at times to feel some inconvenience, some difficulty such as the poor experience when they have to economize for want of enough money? Do I submit myself in all things to the dominion of my superior in what concerns the spending of money or the use of things valued in money? Do I waste or give away or destroy or spoil or lose anything of money value?"

It may seem to some readers too simple a solution of the sometimes difficult problem of the spirit of poverty to make economy and care in the use of things valued in money, and of money itself, a standard and means. But consider the matter practically. Is it not true that most of the faults against the spirit of poverty come from lack of economy that is motived by love of Our Lord, and a lack of proper subjection to the will of the superior? Is it not true also that the religious who is careful, frugal, and conscientious about expenditures of money or the use of things valued in money is usually also possessed of the spirit of poverty? There is little need therefore of subtle distinctions and finespun reasoning about this beautiful virtue. Those who are careful and frugal in their use of material things, who are subject in this use to the will of the superior for the love and imitation of Jesus Christ, can have the consolation that they are practicing the spirit of poverty.

Hope

C. A. Herbst, S.J.

WE HEAR MUCH about faith and charity. We should. Faith is the foundation of justification. Without it we can do nothing to please God. Charity is the greatest of the virtues and the fulfilling of the law. About hope we do not hear so much. Yet it, too, is a theological or divine virtue, has God for its object; and His perfections—His power, His goodness, His fidelity—for its motives. St. Paul mentions it in the same breath with the other two: "Now there remain faith, hope, and charity, these three" (I Cor. 13:13). In ancient Christian symbolism we find with the cross of faith and the heart of charity the anchor of hope, "an anchor of the soul, sure and firm" (Heb. 6:19). "Faith begins, charity completes, and hope is the bond between them." Hope is the first

princess of the realm, standing close to charity the queen and helping to make possible her reign in souls.

Hope is love of God for our own sakes. Not that it excludes God, but it does decidedly include self. It is that "imperfect love by which someone loves something not for itself but that good may come to him from it" (S. Th., 2-2, q. 17, a. 8). "The love of hope certainly terminates in God, but self has likewise a part in it; we behold the Almighty without losing sight of our own interests, and our motive in tending to Him is, that we may one day possess and enjoy Him. It inclines us to love God, not because He is sovereignly and essentially amiable in Himself, but because he is infinitely good to us. Thus you perceive, attention to our own interests is mingled with our love for God. It is a real love, but a love of concupiscence, in which our own concerns have a great share When I say I love God for my own sake, I mean, that I rejoice in reflecting that God is my inheritance, my sovereign good, and as such worthy of being ardently desired." (St. Francis de Sales, *Love of God*, chapter 17.) And so this love for God is, one might say, selfishness, but a good selfishness, and in this case the very best kind of selfishness. I want from God, God Himself, to be eternally possessed in perfect happiness.

Intimately bound up with God, the object of our hope, are the means necessary to attain Him. If we want Him we must want them. "He who wills the end wills the means," says the philosopher. These means are goods both supernatural and natural which will bring us to God in eternal life. We want especially the supernatural ones because these by their very nature lead to everlasting happiness. Some are absolutely necessary as, for instance, the two we ask for in the ordinary act of hope: "I hope to obtain the pardon of my sins and the help of Thy grace." As we always need the help of God's grace for any supernatural act, we must use prayer, the ordinary means of grace, and the sacraments, the extraordinary means, if we want to get to God. With these helps we shall be able to observe the commandments of God and the precepts of the Church, fulfill the duties of our state in life, follow the divine inspirations. But we may also hope for natural and temporal goods since, as St. Augustine says, "Those things pertain to hope which are contained in the Our Father"; and when we pray: Give us this day our daily bread, "according to the interpretation and authority of the holy Fathers, we ask those succors of which we stand in need in this

life; and those, therefore, who say that such prayers are unlawful, deserve no attention. Besides the unanimous concurrence of the fathers, many examples in the Old and New Testaments refute the error." (*Roman Catechism*, P. 4, c. 13, n. 9.) More in detail, a renowned spiritual writer explains: "If, therefore, you ask me whether temporal blessings which the faithful so frequently beg of God,—as, for instance, health, bodily strength, prosperity, honours, office, wealth, riches and the like,—are an object of supernatural and theological hope, I answer that if we look for these frail goods as means necessary or suited to our successful attainment of eternal blessings (that is, inasmuch as they help us to recover or to obtain God's grace to avoid sin or to rise out of it, to acquire virtue or to increase it, to procure or to forward God's glory), they, too, are to be accounted objects of Christian hope" (Scaramelli, *Directorium Asceticum*, 4, 49).

Hope is a theological virtue because everything about it, its object and its motives, is divine. Relying on God we are confident that we shall obtain God. It is in the affective part of us, our will, because its object is good, the Highest Good. But He is difficult to attain, so difficult that we need the divine help. Holy Scripture speaks constantly of this divine help, of the power and goodness of God, when it wants to arouse our hope; of His power and goodness and of many more of His attributes, for it is indeed hard to say which is the proper and essential motive of hope. It might be God's omnipotence, or His mercy, or goodness, or liberality, or fidelity to His promises. Holy Scripture, tradition, and the holy and learned men in the Church could be cited in favor of any one of these. God's almighty power to help us—and the courage it gives the soul to overcome the difficulties that lie in the path to God—is an outstanding motive. So is the infinite goodness of God that will be to us a reward exceeding great and an eternal joy. As for His fidelity to His promises, it contains "all that we need, everything, evil alone excepted, that we can desire or dream for. More than that even. Why, it contains all that God dreams of for us in those sweet, infinite dreams which His full love for us fills to the very brim with realization, with reality It is vested with incontestable marks. Prophecy is scattered there, it is sealed with a thousand miracles. To guard it He established first the synagogue so jealous, then the Church so faithful. He raised up an apostolate to preach it, a teaching church to interpret it, martyrs to confirm it with their blood." (Gay, *De la Vie et des Vertus*

Chretiennes, 238ff.)

God's Church hurls anathema at those who say it is wrong to work for an eternal reward. "Should anyone say that a just man sins by doing good with a view to obtaining an eternal reward, let him be anathema" (Council of Trent, Sess. VI, Can. 31). Holy Scripture is filled with texts commending hope. "I have inclined my heart to do thy justifications for ever, for the reward" (Ps. 118: 112). "To him that soweth justice, there is a faithful reward" (Prov. 11:18). "And I say to you: Make unto you friends of the mammon of iniquity; that when you shall fail, they may receive you into everlasting dwellings" (Luke 16:9). "And every one that striveth for the mastery, refraineth himself from all things: and they indeed that they may receive a corruptible crown; but we an incorruptible one" (1 Cor. 9:25). "Be thou faithful until death: and I will give thee the crown of life" (Apoc. 2:10). The Council of Trent declared: "Eternal life is held out to those who hope in God and persevere in doing good to the end. Just as grace was mercifully promised to the children of God through Jesus Christ, so a reward will be faithfully given for their good works and merits." (Trent, Decree on Justification, ch. 16.) Hope is a worthy motive even for those who have advanced far in the spiritual life; even in more recent times the opinion that those "in the contemplative or unitive way lose every interested motive of fear and hope" was condemned (Innocent XII, Brief *Cum Alias*, March 12, 1699).

We find hope all along our road to heaven. It is infused into our soul at baptism. The sinner must hope for pardon if the sacrament of penance together with attrition is to take away his sins. Even an act of perfect love of God, which of itself takes away sin, presupposes hope. "We are saved by hope" (Romans 8:24); "He that trusteth in the Lord, shall be healed" (Prov. 28:25); "Because he hoped in me I will deliver him" (Ps. 90:14). Good people, too, must have hope in order to persevere to the end and be saved. One ought often to make an explicit and formal act of hope, but this would not be necessary. Every prayer we say to God implicitly contains hope, hope that it will be answered, that we will get for ourselves and for others what we ask for. Then again, good prayer is necessary for salvation, but it will not be a good prayer, will not get results, unless it be said with the hope that God will answer it. So hope is necessary, as necessary as his destination is to a traveler. St. Augustine says: "It is hope that is necessary for the journey.

That it is which gives consolation along the way. The traveler, laboriously plodding along, keeps a-going because he hopes to reach his destination. Take away that hope of his and straightway any desire to go on vanishes. In the same way our hope justifies our continuing our pilgrimage By suffering patiently the martyrs received their crown. They longed for what they did not see; they contemned what they had to bear. In this hope they exclaimed: 'Who shall separate us from the love of Christ?' " (*Patrologia Latina*, 38, 866.)

It is difficult but possible to attain God. We must always bear this in mind, otherwise we may become presumptuous or despair. Someone has said that for every sin against faith men commit ten or twenty against hope. It is instructive and perhaps a little surprising to hear what St. Thomas has to say on the sins against hope. Presumption, "which falls back on one's own powers and attempts what is impossible for them, what exceeds one's strength, evidently proceeds from vainglory. Because when one is greatly desirous of glory he attempts things beyond his strength Taken from another angle, presumption relies too much on God's mercy or power. Then one hopes to obtain glory without merits and forgiveness without repentance. This presumption seems to come directly from pride. Such a man seems to esteem himself so highly that he thinks God will not punish him when he sins nor shut him out from glory." (S. Th., 2-2, q. 21, a. 4.) Despair is the loss of hope in God's mercy. It comes from sensuality. "Our affections are contaminated by the love of bodily pleasure, especially sexual pleasure. Spiritual things do not taste good to us, or do not seem to be great goods. Because of his affection for such things, spiritual goods are a bore to a man, and he does not hope for them because they are hard to get. So despair comes from sensuality." It comes from sloth, too. "Because a man thinks it is impossible for him, either by his own efforts or with the aid of another, to get a good that is difficult to obtain, he is very much dejected. When this gets the upper hand in a man, it looks to him as though he can never rise to any good. And because sloth is a kind of sadness depressing the soul, sloth begets despair in this way." (*Ibid.*, q. 20, a. 4.)

Hope is the virtue of wayfarers, of those who have not yet reached the end of their journey. Holy souls who die in the Lord take it with them to purgatory. Their Good is still absent, the way still hard. In heaven hope has passed into love, desire into fulfill-

ment. One does not hope to get what one now has: "For what a man seeth, why doth he hope for?" (Rom. 8:24). Dante wrote over the portals of hell: "All hope abandon, ye who enter here." The damned, too, have finished their journey. No good is possible for them now. They are in a state of eternal despair.

The soft light of hope falls gently on the cradle and the grave and lights up all the way between. "Between the glory of heaven and the faith which begins to render us capable of it lies hope. This is the stem between the seed that sends it forth and the ripe ear which crowns it. It is hope which gives us the power of ascending up to the shining brightness and power of God. It is like a sacred magic exercised upon our hearts by the sweet allurements of God, a real participation of our soul in His victorious power . . . What a beautiful, what a beneficent, what a precious creation! What a strong, wonderful bond with God! What a surety in a life exposed like ours is! What a pledge of final victory, what a lien on paradise!" (Gay, *op. cit.*, 254, 224ff.)

The Holy Year of 1950

Émile Bergh, S.J.

[EDITORS'NOTE. Father Bergh's article, which appeared in *Revue des Communautés Religieuses* (November-December, 1949, pp. 161-170), was translated and adapted for our REVIEW by Father Clarence McAuliffe, with the kind permission of Father Bergh and the Editors of the *Revue*.]

A FEW WEEKS AGO, on December 24th, the Holy Doors of the four major Roman basilicas, St. John Lateran, St. Peter in the Vatican, St. Paul's-Outside-the Walls, and St. Mary Major were solemnly opened to mark the beginning of the jubilee of 1950. These doors had been closed since April 2, 1934, when the jubilee commemorating the redemption came to an end.

For more than a year the Catholic world has been preparing itself for the present season of grace and spiritual refreshment. On June 2, 1948, the Sovereign Pontiff delivered an allocution to the Sacred College on the occasion of the feast of St. Eugene. After recalling the distressing spectacle of a world torn by discord, he declared: "So much the more binding is the obligation of Catholics

to be a shining example of unity and solidarity by disregarding all distinctions based upon language, nationality, and race. Envisioning this perfect solidarity, we welcome with gratitude to God and with confidence in His help the approach of the Holy Year . . . It is with interior joy and sentiments of satisfaction that we announce to you, Venerable Brothers, and to the entire Catholic world that in 1950 the twenty-fifth Holy Year in the Church's history will be, our Savior willing, celebrated pursuant to the observances made sacred by a revered tradition."¹

At once a central committee at Rome undertook the organization of the jubilee in both its spiritual and temporal aspects. Shortly afterwards this committee was assisted by national committees in the various countries.

On Christmas Day, 1948, the Sovereign Pontiff personally composed a prayer for the Holy Year. All the needs of the Church and of the world were in his thoughts and became the objective of the vast crusade of prayer that was soon to begin: courage for those suffering persecution, unshakable loyalty to the Church, fruitful charity towards the poor and all other unfortunates, solicitude for social justice and brotherly love, the coming of peace—peace to individuals and families, peace to nations and among nations, peace especially in Palestine.

It seems that the central committee had at first planned a solemn day of prayer to prepare for the jubilee. This day was to have been observed on April 2, 1949, the fiftieth anniversary of the priestly ordination of Pius XII. However, the arrest and conviction of Cardinal Mindszenty impelled the Sovereign Pontiff to request that Passion Sunday, April 3, 1949, be a day devoted to reparation. The celebration on that day of a second Mass "*pro remissione peccatorum*" (for the remission of sins) by several hundred thousand priests was unquestionably no less beneficial as a preparation for the Holy Year.

On May 26th, Feast of the Ascension, the official bull proclaiming the jubilee was read at St. Peter's and then in the other basilicas. Over and above the actual purification of soul attained through the jubilee indulgence, the bull urges very particularly that

¹At the time of the first jubilee in 1300, which brought 200,000 of the faithful to Rome, Pope Boniface VIII decided that these solemnities should be repeated every hundred years. However, before the middle of the century, Pope Clement VI decreed a jubilee for 1350, and desired that the jubilee be celebrated every fifty years. Finally, in 1470, Pope Paul II established the present custom of declaring a jubilee every twenty-five years.

profound renewal of Christian spirit for which all should strive. It also lays down the conditions that must be fulfilled to gain the jubilee indulgence at Rome in 1950. It recalls all the intentions of the Sovereign Pontiff. It extends to all sons and daughters of the Pontiff, wherever they may be, an urgent invitation to "visit their common Father who with open arms and loving heart awaits their arrival."

On July 10, 1949, three pontifical constitutions supplemented, as is customary, the bull of proclamation. The first of these suspends indulgences and certain other privileges during the Holy Year except in Rome. The second grants broad powers to confessors of the Roman diocese while the jubilee is in progress. The third mentions certain classes of people who, even though they are outside Rome, can gain the jubilee indulgence in 1950. Finally, the Sacred Penitentiary on September 17th issued detailed instructions to confessors of the Roman diocese and granted some faculties to confessors coming to Rome as pilgrims. From this jubilee legislation we shall now select some points of greater interest to our readers.

A. GAINING THE JUBILEE INDULGENCE AT ROME

To start with, it is only at Rome that the jubilee indulgence can be gained in 1950. The exact time for gaining it falls between noon of December 24, 1949, and midnight of December 25, 1950. As is generally known, however, it is customary for the Roman jubilee to be extended in the following year to the entire Catholic world. At the present time the granting of this extension has evidently not come up for consideration. The bull of proclamation lays down the following conditions for gaining the jubilee: confession made with this intention particularly in mind; reception of Holy Communion; visits to the four major basilicas made either on the same day or on different days. In each basilica the Apostles Creed must be said once; the Our Father, the Hail Mary, and the Glory-to-the Father must be recited three times; and, finally, a fourth Our Father, Hail Mary, and Glory-to-the-Father must be offered for the intentions of the Holy Father.

The indulgence can be gained either for oneself or for the dead, and it may be gained as often as the prescribed works are repeated. The jubilee is essentially a plenary indulgence of the highest possible efficacy. It remits before God all temporal punishment still due to sins that have already been forgiven (canon 911). One reason why the jubilee indulgence can be gained many times for oneself lies in

the fact that it can thus be gained at widely scattered intervals during the Holy Year so that a person may be liberated of his temporal punishment for recent sins each time it is gained. However, a much better reason for this authorized repetition is to be found in the dispositions of the recipient, which do not always contain that thorough detestation of all sin which is required for the full application of this plenary indulgence. We might draw this conclusion from the Code of Canon Law itself when it declares (canon 926): "The granting of a plenary indulgence is to be so understood that if it is not gained in its entirety, it is nevertheless gained partially, according to the perfection of one's dispositions."

Just as the jubilee is a time when temporal punishment due to sin is remitted, so also it is a time when pardon is more readily granted for certain offenses and when dispensations from various obligations are more easily obtainable. Thus we stated above that one of the constitutions of July 17, 1949, transmitted special powers to confessors in Rome during the Holy Year. The number of priest-penitentiaries has been increased and the Holy Father has endowed them with faculties of considerable importance.

In exempt religious institutes of men, their superiors at Rome can designate for each house one or other confessor who from that time on will enjoy the powers of a priest-penitentiary with regard to all those living in that house—whether professed, or novices, or guests who abide there for at least one day and one night. In favor of these same subjects certain powers to dispense and to commute have likewise been accorded to other confessors approved by the cardinal protector and also to approved regular confessors in exempt religious institutes.

B. SUSPENSION OF INDULGENCES AND OF CERTAIN FACULTIES OUTSIDE ROME

With a view to magnifying the importance and significance of the pilgrimage to the tombs of the Holy Apostles, the privilege of gaining many customary indulgences has been suspended throughout the world. However, the following exceptions have been made:

1. It is only for the living that indulgences cannot be gained. The customary indulgences can still be gained for the dead.
2. The indulgence at the moment of death can still be gained for oneself. So also those indulgences attached to the recitation of the Angelus, of the Regina Caeli, and of the prayer composed by

Pius XII for the holy year.² Likewise those granted for visiting a church where the Forty Hours is in progress and for accompanying the Blessed Sacrament when Communion is brought to the sick. Also the *toties quoties* indulgence granted to those who piously visit the chapel of the Portiuncula in the church of St. Mary of the Angels near Assisi. Finally, those indulgences may still be gained that are granted by bishops and other prelates when they pontificate or when they bestow their blessing according to some other established form.

Moreover, most of the powers to absolve from sins and censures reserved to the Holy See, as well as most of those concerned with granting dispensations or commutations, have been also suspended. We do not believe that it is necessary to make this matter more specific. Religious priests who read this will undoubtedly be instructed by their own superiors how far they can use the special powers which they ordinarily possess.

C. GAINING THE JUBILEE INDULGENCE OUTSIDE ROME

According to the custom observed in preceding jubilees, a special pontifical constitution designates the various classes of people who can, even this year, gain the jubilee indulgence without making the pilgrimage to Rome. The Supreme Pontiff declares that he would not like to see those who observe the strict enclosure of contemplative orders deprived of the benefits of the jubilee. He says the same of those who are hindered from going to Rome by reason of age, ill health, exile, imprisonment, or poverty. He has a singular confidence in the prayers of these consecrated religious and in the expiatory sufferings of all these unfortunates. The regulations of this constitution repeat without the slightest deviation those of the jubilees of 1925 and 1933. For the convenience of the reader we shall designate the classes of people who are so privileged, the conditions they must fulfill to gain the jubilee, and the benefits they are accorded.

I. *Persons Who Enjoy the Privileges*

1. All religious women who live in community in a society approved by the Church (or who have applied for such approval), even if they do not take vows; hence, all nuns, sisters, oblates, pious women living in common, and women who are members of a third order regular. Likewise novices and postulants in all such societies which observe community life.

²An English translation of the prayer will be found at the end of this article.

2. All women engaged in the service of such societies (for instance, extern Sisters) and living in one of their houses.

3. Students of such societies provided they are boarders or part-time boarders. Day scholars are excepted.

4. All women living in a house of these societies if they abide there permanently or for some time. Women boarders who intend to remain there for at least six months would furnish an example.

5. Women and girls who live in educational institutions or other establishments reserved exclusively for women, even though these institutions and establishments are not under the supervision of religious women.

6. "Anchorites or hermits . . . who are segregated from the world by a continual, even though not perpetual, papal enclosure, lead the contemplative life, and have made their profession in a monastic or regular order. Examples of these would be the Reformed Cistercians of the Blessed Virgin Mary (Trappists), Carthusians, and Camaldolese Hermits."

7. Prisoners, exiles, displaced persons, and those dwelling in institutions aiming at reform. Also "ecclesiastics and religious who for their reformation have been consigned to a monastery or any other abode."

8. "The faithful of either sex who live in a country which, by reason of special circumstances, they cannot leave to undertake the trip to Rome." This class is a new one and is evidently intended for Catholics living in countries behind the iron curtain.

9. "The faithful of either sex who are prevented by sickness or feeble health either from going to Rome during the jubilee year or from making the prescribed visits to the patriarchal basilicas." This is to be understood of sickness in the strict sense, of convalescence, of marked and lasting physical debility. It also includes bodily afflictions like blindness and paralysis, and mental derangements even though these are interrupted by periods of complete sanity.

10. "The faithful of either sex . . . who gratuitously or for pay devote themselves continually to the care of the sick in hospitals." Nursing Brothers clearly come under this classification.

11. "The faithful of either sex . . . who are occupied with the guidance, supervision, or education of inmates in institutions aiming at reform." This category would favor certain Brothers not included in the preceding number. Instructors and social workers applied to these institutions would also be included here.

12. "Workmen who make their livelihood by their daily toil

and who cannot forego this toil long enough to make the trip to Rome." Although vacations with pay supply a remedy for this difficulty, it must be determined if they are long enough to allow a trip to Rome. Although the poor are not explicitly mentioned in this part of the constitution, it seems to us that they too should benefit by this privilege. As a matter of fact, mention is made at the beginning of the document "of those whose plight is so precarious that they cannot pay the necessary expenses [of a trip to Rome]."

13. "Persons who have completed their seventieth year."

The above classes are designated in the constitution as the only ones so privileged. Other persons cannot be included even though they have excellent reasons.

II. *Conditions for Gaining the Indulgence*

"We notify and exhort all and each of these to rid themselves of their sins in the sacrament of penance, after having examined into them in a spirit of sorrow. We exhort them, thus refreshed in soul, to strive more zealously to fulfill the obligations of a more perfect life. This done, they will receive with suitable piety the Bread of Angels and so will obtain strength to carry out their holy resolves with true religious fidelity. Finally, we exhort them not to fail to pray for our intentions, namely, for the spread of the Catholic Church, for the abolition of errors, for harmony among the rulers of nations, for tranquillity and peace throughout human society." We have translated this passage of the constitution because it seems to have a particular application to religious. The gaining of the jubilee indulgence is, in the mind of the Sovereign Pontiff, the starting point for a new effort to attain perfection.

As substitutes for the visits to the four Roman basilicas, works of religion, of piety, and of charity will be enjoined. Either the ordinaries will designate these works or their designation will be entrusted by them to confessors according to individual circumstances. It is worth noting, therefore, that aside from confession (which should be made specifically to gain the jubilee indulgence) and Communion, the pontifical constitution does not specify what prayers are required or what works are to be done. Speaking generally, we may say that the works will consist of visits to local churches.

The local ordinaries will issue instructions about this matter. If they failed to do so before the jubilee commenced, confessors may presume that they have received tacit delegation. They should be

guided, as regards both prayers and visits, by the regulations laid down for Rome.

All classes of the faithful coming within the privilege can gain the jubilee indulgence as often as they repeat the works prescribed. In 1925 it could be gained only twice outside of Rome. If sickness should impede the fulfillment of the works enjoined, the indulgence can be gained by confession alone.

III. *Special Benefits*

1. The primary benefit consists in a perfect freedom to choose any confessor whatever who is approved by his ordinary.

2. The confessor is authorized to absolve penitents from both sins and censures reserved by law to the ordinary and even from those reserved in a special way to the Holy See. He cannot, however, absolve a case involving formal and public heresy. Moreover, he can use this power only *once* for each of the faithful and he must exercise it when the jubilee confession is made.

3. The confessor selected by a nun with solemn vows can dispense her from any private vow made subsequently to her solemn profession.

4. The confessor of a Sister with simple vows or of a pious woman living in a community can commute any of their private vows. However, exceptions to this would be vows reserved to the Holy See, those whose cessation would harm a third party, and those whose commutation would entail greater danger of committing sin than the vow itself.

PRAYER FOR THE HOLY YEAR OF JUBILEE 1950

Almighty everlasting God, we thank Thee sincerely for the great gift of this expiatory year.

Heavenly Father, Who knowest all things, Who searchest and guidest the hearts of men, make them, we beseech Thee, at this time of grace and salvation, attentive to the voice of Thy Son.

Grant that this Expiatory Year may be for all a year of purification and holiness, of interior life and atonement; that for the wayward it may be a year of bountiful forgiveness, of a happy return to Thee.

Upon those suffering persecution for the faith bestow Thy spirit of fortitude so that they may be bound inseparably to Christ and His Church.

Protect, O Lord, the Vicar of Thy Son on earth and also bishops, priests, religious, the consecrated, and the faithful. Grant that all, priests and laity alike, the young, the mature and the aged, may be united together in thought and affection by ties the most binding. Make them steadfast like a rock so that the assault of Thy enemies may strike them in vain.

Through Thy helping grace may there be enkindled in the hearts of all men a burning love for the many unfortunates who, hard pressed by poverty and harrowing circumstances, lead a life unbefitting their human dignity.

Excite in the souls of those who call Thee Father an understanding and efficacious hunger and thirst for social justice and fraternal charity.

"Grant peace, O Lord, in our days," peace to the individual soul, peace in families, peace in the fatherland, peace finally among nations. May the heavenly rainbow of peace and reconciliation illumine with the rays of its tranquil light the entire world which has been sanctified by the life and sufferings of Thy Divine Son.

O God of all consolation, great indeed is our misery, weighty our sins, countless our needs, but much greater than these is our confidence in Thee. Realizing our weakness, we with childlike trust commit our affairs to Thee and with our feeble prayers we invoke the intercession and merits of the most glorious Virgin Mary and of all the saints.

To the sick grant patience and health, to young men a robust faith, to young women purity, to fathers prosperity and holiness, to mothers success in training their children, to orphans benevolent protection, to exiles and captives repatriation, to everyone, finally, Thy grace, the beginning and pledge of everlasting happiness in heaven.

Amen.

Pius PP. XII

[EDITORS' NOTE: According to an account on the first page of *L'Osservatore Romano* for September 11, 1949, the following indulgences for the recitation of this prayer were granted *manu propria* by the Holy Father: a partial indulgence of seven years for each recitation, and a plenary indulgence once a month, under the usual conditions, provided the prayer has been recited every day. The original Latin text of the prayer was published in the *Acta Apostolicae Sedis* for April, 1949, on page 187.]

Questions and Answers

—1—

When a petition is sent to the Holy See on behalf of a religious congregation, should it be signed by the superior alone or by the superior and his counselors? May the superior make such a petition without the knowledge of his counselors?

There is no fixed rule in this matter. Ordinarily, for a simple dispensation, for instance, from an impediment to entrance, the signature of the counselors would not be required. However, frequently enough they must be consulted before such an indult is asked for. These matters are determined by canon law and by the constitutions, which usually give a detailed list of matters for which the *consent* of the council is required and another list of matters for which the council must be consulted though the ultimate decision is left to the good judgment of the superior.

—2—

Prior to his election to the office of secretary-general, a religious has been doing important work in another capacity at the mother house. May the superior-general assign a part or all of the duties of the secretary-general to another religious in order to permit the elected secretary-general to continue the important work he had been doing? or at least to complete a definite phase of it?

When it is in session, the general chapter exercises supreme authority over the religious institute. Outside of such time, that authority is exercised in its name by the superior-general. Hence, any elections held in general chapter are to be considered as made by the supreme authority of the institute, and no superior, not even a superior-general, has the right to put any restrictions on such an office. A religious elected to an office in a general chapter who does not ask to be relieved of that office during the general chapter must devote his full time to carrying out the duties of that office, no matter what his previous duties may have been. Somebody else should be appointed to take over his previous duties. The religious who has been elected secretary-general must do the work of the secretary-general, though he may during his free time, if he have any, help his successor in some other important office and gradually prepare him to take over entirely. But no superior has the right to appoint somebody else to do the work of the secretary-general in order that the person elected may devote himself to other work, even though in the

eyes of the superior-general the other work seems to be more important. These same principles would apply to all elected officials and their work.

—3—

What is the effect of the vows taken by those nuns who by their rule should take solemn vows but by papal disposition take only simple vows? (1) Do they invalidate marriage? (2) Does the violation of their cloister incur a censure? (3) Does such a nun have to make up the Divine Office in case she is not present at it in choir?

Nuns who by their rule should have solemn vows but by reason of an order of the Holy See take only simple vows are true nuns in the full sense of the word as far as canon law is concerned (see canon 488, 7°); but since their vows are only simple, and not solemn, they have the effects of the simple vows, not of the solemn. Hence: (1) They do not ordinarily invalidate marriage but make it illicit (canon 1073); (2) Their cloister is not papal cloister, though ordinarily they observe it just as strictly as if it were (Code Commission, March 1, 1921, ad III, 2°); hence, one who violates their cloister sins in so doing, but does not incur the censure of excommunication mentioned in canon 2342; (3) As to the private recitation of the Divine Office when a nun has been absent from choir, canon 610, § 3 tells us that only the *solemnly* professed are obliged to recite the office *privately* if they are absent from choir. The constitutions, however, might prescribe such a private recitation.

—4—

Can you tell us whether the Apostolic Letter of Pius XI, *Unigenitus Dei Filius*, addressed to the superiors general of all orders and societies of religious men on March 19, 1924, was ever translated into English? If so, where can we find the translation?

We have not been able to find such an English translation of this very important document for religious men. Hence we appeal to our readers for help. If anyone knows of such an English translation, please inform us so that we may pass the information on to others.

—5—

Why are lay Sisters not allowed to recite the Little Office of the Blessed Virgin Mary? We would be able to get more suitable subjects for this category if the so-called lay Sisters were allowed to recite the Office as the choir Sisters do.

St. Francis of Assisi and other founders of religious orders pre-

scribed that the lay Brothers and Sisters should recite a fixed number of *Paters* and *Aves* as a substitute for each of the canonical hours for the simple reason that in his day these members usually could neither read nor write—an accomplishment restricted in those days to clerics and to the children of the wealthy and noble families. Again, in convents of nuns the solemn recitation of the Divine Office took up a large part of the choir Sisters' day, and consequently the household tasks were taken care of by the lay Sisters during that time.

Modern congregations for the most part have solved the problem by abolishing the distinction between lay and choir Sisters, and all belong to one class. Provided that your constitutions do not positively forbid the lay Sisters to recite the Little Office of the Blessed Virgin Mary with the choir Sisters, your general chapter could allow such a practice to be established.

—6—

On special occasions, such as at Christmas time, it has been the custom of superiors to give presents to priests and others who have shown favor to the community. These presents are paid for from community funds. Is there anything contrary to poverty in this practice?

Canon 537 (of the Code of Canon Law) states that "it is not lawful to make presents out of the goods of a house, province, or institute, unless by way of almsgiving or for other just reasons, and with the consent of the superior and in conformity with the constitutions."

It is customary in many places for a religious community to send small gifts at Christmas time, in token of appreciation and gratitude for favors received, to priests, doctors, lawyers, and others who have given the community the benefit of their professional services during the year, as well as to other benefactors of the community. These gifts should be within the means of the community concerned. They are subject to limitations prescribed by the constitutions and by higher superiors. Higher superiors themselves are limited by provisions laid down in the general chapter. Usually the consent of the council is required for gifts of greater value.

OUR CONTRIBUTORS

ÉMILE BERGH is Professor of Moral Theology in the Jesuit Theologate at Louvain. EDWARD F. GARESCHÉ is President of the Catholic Medical Mission Board and a prolific writer of spiritual books and articles. C. A. HERBST and CLARENCE MCAULIFFE are members of the faculty of St. Mary's College, St. Marys, Kansas.

Communications

Reverend Fathers:

In this open letter we wish to express the deep regret of many in our community that the REVIEW published in its November issue the article written by Father Ellard on *The Three Ages of the Interior Life*, the book written by Father R. Garrigou-Lagrange.

The REVIEW has always pursued a policy of helping souls to come to God. But now here is an article which throws discredit on a work which can be of great help to many. If Father Ellard chose to differ with some of the theological positions used by Father Lagrange in *explaining* his doctrine, then he should have published his views in a technical theological journal where readers would be prepared to distinguish between the positive contribution of Father Lagrange, which is rich and integrally true, and those theological features of his explanation which Father Ellard admits are independent of the substance of his teaching. Certainly, a non-technical journal, like the REVIEW FOR RELIGIOUS, is not the place for this kind of article. Theological erudition takes advantage of readers who lack the technical preparation necessary to measure its true weight.

Our regret has arisen from the fact that, in our own community, we have learned by experience the beneficial effects of Father Lagrange's writings. The spiritual directors of our province have unanimously agreed that a wide reading of Father Lagrange by our religious has signally deepened the interior life of our religious. We know of no single case where Father Lagrange's writing have led to discouragement or disillusionment. We cannot understand, then, why Father Ellard has suggested that this will be the issue of Father Lagrange's work (p. 317).

Knowing Father Ellard's wide experience, we respect his opinion when he appeals to experience to show that Father Lagrange's thesis on contemplation as normal in the way to sanctity is not sound. But may we present the fruit of our own experience. We have found that when religious sincerely follow a generous practice of detachment from the world and all inordinate creature affections, of humility and obedience, of interior recollection, then the Good God inevitably leads them according to the way Father Lagrange has pointed out. The night of sense comes very soon. During its continuance, but especially after its passing, prayer shows evidence of infused contemplation, even though for a time personal activity in the will is neces-

sary. These touches of mystical prayer issue in a constant form of mystical life, in which the virtues previously practiced with difficulty become very easy and habitual. Provided that generous cooperation continues, this mystical life brings new graces in prayer—periods of true quiet alternating with new interior trials.

This has been our experience. And generally it has been the reading of Father Lagrange which has urged on the religious of our province to that detachment and inward prayerfulness which are a necessary preparation for God's gifts. We have seen through experience that, even though contemplation is a free gift of God, still our Good Father is more than ready to give it to anyone of His children who is very little in his own eyes, detached from all things, especially his own will (through blessed obedience), and very recollected.

Therefore, lest Father Ellard's review deter some from reading Father Lagrange, we would tell them to put aside all fears which this article may have aroused. To walk in the company of Father Lagrange is to walk in the company of the great saints whom Mother Church has given us to be our teachers—St. John of the Cross, St. Teresa, St. Albert the Great, St. Paul of the Cross, St. Bernard, St. Catherine of Siena, St. Francis de Sales, St. Jane Frances de Chantal, and a host of others.—A PRIEST.

Book Reviews

SECRETS OF THE INTERIOR LIFE. By Luis M. Martinez, D.D. Translated by H. J. Beutler, C.M. Pp. viii + 207. B. Herder Book Co., St. Louis, Missouri, 1949. \$3.00.

For the past decade the ascetical writings of the Archbishop of Mexico City have been well known both in his own country and in South America, where they have enjoyed widespread popularity. This well-deserved reputation has been due to the Archbishop's outstanding talent as an ascetical writer. He has the happy faculty of breathing life into abstract principles.

Through the present translation, Father Beutler has therefore done a distinct service to the religious of the English speaking world by introducing them to this gifted spiritual author. In choosing one of the Archbishop's later works for this purpose, he has shown good judgment, for it possesses a warmth of personal understanding

lacking in his earlier efforts. The high quality of Father Beutler's readable translation is best indicated by the fact that it has been chosen as the current selection of "Spiritual Book Associates"—a choice which will widen the reception the book richly deserves.

In Spanish the book had the beautiful title of *Simientas Divinas* or *Divine Seeds*. Its English title, however, is misleading. It names the whole book from one of its chapters and so fails to convey the exact nature of the book's contents, so aptly described by its original title. Rather than the logical development of a single theme, it is a collection of distinct essays on the basic principles or seeds in the growth of the spiritual life. The unifying thread of the book is the analogy of spiritual growth with the growth of plant life. This is an interesting departure from the present trend among spiritual authors to compare spiritual growth to human growth. The change sacrifices depth, it is true, but gains in simplicity and clarity.

Successive chapters treat of a breadth of subjects: disorderly affections, confidence, humility, love and fruitfulness, sorrow, fragrance and bitterness, contemplation, spiritual marriage, and finally, the secrets of the interior life. These latter include the necessity of prayer, faith and ways to make it live, spiritual desolation and ways to make it profitable. Though all traditional subjects, they are not treated in the traditional way. Therein lies the distinctive merit of this book.

Without sacrificing clarity, the Archbishop makes a fresh approach to each topic that will appeal to religious accustomed to the standard treatment of these subjects. His deep understanding and sympathetic solution of spiritual problems win the immediate good will of the reader. His ability to show the clear relationship of spiritual practice to spiritual theory will undoubtedly gain for him as wide and devoted a public in English as he has rightfully enjoyed in Spanish.—R. F. MCENIRY, S.J.

THE LORD IS MY JOY. By Paul de Jaegher, S.J. Pp. 182. The Newman Press, Westminster, Maryland, 1949. \$2.50.

The purpose and significance of this small volume may be gathered from one sentence: "Let us even now try to understand, to catch a glimpse of this happiness, until the blessed day comes when a choice grace will make us experience it for ourselves" (p. 49). Certain that many fervent and generous souls striving for a closer union with God need their minds opened to great new horizons, the author systematically outlines a few causes of joy in our daily lives. He points out to the soul the path to a deeper understanding and *realization* of their

meaning as a preparation for experiencing these various joys which really are but one—disinterested love.

Throughout the book emphasis is placed on three points: the positive element in our relations with God, the complete removal of all self in this relation, and the gradual enlargement of the spiritual life to include all love as the best preparation for heaven. As he runs through the list, Father de Jaegher points out how these joys may bubble up as a spring, leap as a waterfall, or flow gently in the soul as a quiet river.

The first group of joys centers around God, both as our destiny and as a gift to us, whereby we are to take joy in all that God is, surrendering self to His goodness, His wisdom, and so forth, replacing self with Him, becoming lost in Him in a continuous love. The second section concerns the joys the soul receives from and through Jesus. Being raised by Him to be His queen, the soul takes joy from His joys, His desires, and even from His cross.

Mary and the saints, through whom the soul can love God and in whose love it takes great joy, are the subjects of the third section. Here, the author gives a beautiful view of the Mystical Body whereby all saints share their treasures and virtues with the soul, which takes joy in offering all these to God.

In the final section, the author deals with the virtues as sources of joy. Besides suffering, a thirst for the spread of the love of God, and others, he points out the "most mysterious joy," based on a selfless love of God, of loving one's own indigence. But the real basis, the strong foundation for all these joys, is the loving trust of the soul, the great assurance it has of the excess of divine love that rules its life. From this assurance it gains true happiness on earth and is making the best preparation for heaven.—R. P. NEENAN, S.J.

ST. IGNATIUS OF LOYOLA. By Père Paul Dudon, S.J. Translated by William J. Young, S.J. Pp. 484. The Bruce Publishing Company, Milwaukee, 1949. \$5.00.

At the end of the last century the publication of the *Monumenta Societatis Jesu* made a great many facts about St. Ignatius available for the first time, so that, as far back as 1901 a scholar like Father Herbert Thurston could write: "In a sense it may be said that the life of St. Ignatius now needs to be rewritten."

Besides the publication of these Jesuit sources, many excellent studies in Church History and sixteenth century affairs multiplied on every hand, but the hoped-for Ignatian biography was still not

written.

If this has been a long wait, the new life, now at hand, is one worth waiting for. Coming after the labors of such scholars as Astrain, Fouquerey, and Tacchi Venturi, and done by a man who had previously worked for years as a specialist on the *writings* of Ignatius, this work combines clarity with fulness, a sweeping narrative with erudition, admiration for holiness with a realistic recognition of human factors everywhere.

For every important episode up to the first papal confirmation of the Jesuit Order (1540), the author has added facts not previously mentioned in an English-language life of this founder. Thus, when Ignatius made his pilgrimage to the Holy Land in 1523, two other pilgrims of the group, Peter Füseli of Zurich and Philip Hagen of Strasbourg, kept written accounts of their experiences, which have since been published. These shed continuous light on Ignatius' own meager sentences.

For the final period of Ignatius' career (1540-56), when he was general of a rapidly growing order, the author has wisely abandoned the time sequence and contented himself with broad synthetic studies, but with every statement carrying its source-citation reference.

Father Dudon was at his best on the Ignatian writings, and so this work includes all that is known of the background, growth, and evolution of the *Exercises*. All who have made Ignatian retreats, or read papal endorsements of them, will read this section with very special interest. The assumption that Ignatius wrote the *Exercises* while actually living in a cave is discussed in text and appendix.

Again, the literary story of the *Constitutions* and of the autobiographical *Testament* of the Saint is clearly set out. A work of Ignatius, lost from his day to our own, but now happily recovered, is a *Brief Directory* on handling the *Exercises*. As authentic works of St. Ignatius are two other short treatises: Polanco's *Directions For Jesuit Confessors* (1554) and Father de Madrid's *On the Frequent Reception of the Eucharist*. This last was inspired, and ordered, and approved by Ignatius, but the printing came only after death had carried him where not even the Eucharist is necessary.

A giant personality is here portrayed with singular distinction. We are indebted to the author, the translator, and the publisher for this book. God is admirable in this saint on fire for God's greater glory.—GERALD ELLARD, S.J.

THE PRIEST AT HIS PRIE-DIEU. By Robert Nash, S.J. Pp. 300. The Newman Press, Westminster, Maryland, 1949. \$3.00.

Father Nash is already well known to readers of REVIEW FOR RELIGIOUS through his two excellent and stimulating meditation books entitled *Send Forth Thy Light* and *Thy Light and Thy Truth*, both of which have been reviewed in these pages. In the present volume the author devotes his attention to the ideals, privileges, obligations, difficulties and remedies which the priest's vocation implies; in a word, it is a meditation book for priests. It consists of fifty-two meditations meant to supply thoughts and principles to help the priest during his morning mental prayer. Each meditation is so constructed that a part may be taken each day for three or four days, and then all parts repeated the last days of the week. Thus each meditation serves for a week, and the book for an entire year. In his Introduction the author explains some practical points on the difficulties which beset a priest's meditation and offers remedies to overcome them. The meditations are practical and adapted to conditions which face priests today. We recommend the book unreservedly to all priests, especially to those directly engaged in the care of souls.—ADAM C. ELLIS, S.J.

THE MYSTICAL EVOLUTION IN THE DEVELOPMENT AND VITALITY OF THE CHURCH. By the Very Reverend John G. Arintero, O.P., S.T.M. Translated by Father Jordan Auman, O.P. Volume One. Pp. xx + 358. B. Herder Book Co., St. Louis, Missouri, 1949. \$4.50.

Father Arintero, a Spanish Dominican and a well known writer in his time (1860-1928), was fascinated with the idea of evolution. First he wrote a number of apologetic works on evolution as it was understood in the natural sciences. Then he turned to evolution in the spiritual realm. Besides writing much on the development of the whole Church, the Mystical Body of Christ, he produced this study in which the evolution of the supernatural life in individual souls as well as in the Church generally is considered. The original edition dates from 1908. The author takes "mystical evolution" in a broad sense: "By mystical evolution we understand the entire process of the formation, growth, and expansion of that prodigious life [of grace] until Christ is formed in us, and we are transformed in His divine image" (p. 17). On the other hand, "The term 'mysticism' is properly reserved for 'the experimental knowledge of the divine life in souls elevated to contemplation' although in general it embraces the whole spiritual life" (p. 17). This first volume is

taken up almost wholly with a magnificent dogmatic and inspirational account of the supernatural life. As such it may be highly recommended. It is full of quotations from great names in theology and spirituality and thus it has the special merit and value of a sort of anthology on its subject.

The characteristic feature of *The Mystical Evolution* is not very evident in this volume. Hence it would appear well to refrain from fuller consideration of the work until the second volume is published. In general, it is much like Father Garrigou-Lagrange's *The Three Ages of the Interior Life*. When it reports what Catholic theologians generally teach, it is excellent. When Father Arinterro adds to that, the reader should be cautious and, if necessary, inquire. Some Carmelite authorities, for instance, say something very different.

—G. AUGUSTINE ELLARD, S.J.

BOOK ANNOUNCEMENTS

[These notices are purely descriptive, based on a cursory examination of the books listed. Some of the books will be reviewed or will be given longer notices later.]

BENZIGER BROTHERS, INC., 26-28 Park Place, New York 7.

Priest's Ritual. Pp. viii + 352. A pocket-size ritual compiled from the Vatican Typical Edition of the *Rituale Romanum*. Includes the rite of confirmation by priests delegated to act as extraordinary ministers of this sacrament. All Psalms are from the new version.

BROTHERS OF THE SACRED HEART, P. O. Box 592, Metuchen, New Jersey.

Manual for Novices. Pp. x + 268. \$2.35. A revised edition adapted to communities of women as well as of men. There is an added chapter on silence.

CLERICAL CONFERENCE, C.S.M.C., Catholic University, Box 182, Washington, D. C.

The Guidepost. Pp. xvii + 166. A vocation manual for young men compiled with a view to making an ordered presentation of as many fields of priestly and religious work as possible. Contains many pictures and a list of addresses of vocation directors of the various orders and congregations.

THE GRAIL, St. Meinrad's Abbey, St. Meinrad, Indiana.

The Man on Fire. By Mary Fabyan Windeatt. Pp. 193. \$2.50.

A true-to-life story of the Apostle St. Paul written for boys and girls in the upper grades and high school.

B. HERDER BOOK COMPANY, St. Louis, Missouri.

Sermons for the Forty Hours' Devotion. By John B. Pastorak. Pp. viii + 359. \$4.00. Contains twenty-six sermons, each of which is preceded by a two-page outline.

The Soul. By St. Thomas Aquinas. Pp. viii + 291. \$4.00. Translated by John Patrick Rowan. Contains copious footnotes with exact citations of authors to whom St. Thomas refers, and explanations of terms and views that otherwise might be obscure to modern readers.

The Mother of the Saviour and Our Interior Life. By Reginald Garrigou-Lagrange, O.P. Translated by Bernard J. Kelly, C.S.Sp. Pp. 338. \$4.00.

P. J. KENEDY & SONS, 12 Barclay Street, New York 8.

Crucified with Christ. By Herbert George Kramer, S.M. Pp. xiii + 269. \$2.75. Seeks to shed light on the mystery of suffering by presenting eight biographical sketches of persons (including four canonized saints) who were remarkable for their loving acceptance of suffering.

MONASTERY OF DISCALCED CARMELITES, Concord, New Hampshire.

Little Catechism of Prayer. By Father Gabriel of St. Mary Magdalen, O.C.D. Pp. 44. \$.25 (paper). A catechetical explanation of the Carmelite method of meditation.

MONASTERY OF SAINT DOMINIC, 13th Avenue and South 10th Street, Newark 3, New Jersey.

"Theirs is the Kingdom." By E. J. Edwards, S.V.D. Pp. 48. \$.50 (paper). A sketch of the life of Grace Minford, who renounced family and fortune to become a Catholic and a contemplative nun. Copies may also be obtained from the author at 8 Tucson Terrace, Tucson, Arizona.

NEWMAN PRESS, Westminster, Maryland.

Heaven on Thursday. By M. K. Richardson. Pp. vii + 157. A fictionalized life of St. Madeleine Sophie Barat.

Marriage Preliminaries. By E. J. Mahoney. Pp. 93. \$1.00 (paper). Contains the Latin and English text of the instruction "Sacrosanctum" of June 29, 1941, together with a commentary and sample questionnaires.

Old Testament Stories. By Dom Hubert Van Zeller, O.S.B. Pp. x + 216. \$2.50. An arrangement of the Old Testament narrative in continuous and connected form. This is the second volume of "Scripture Textbooks for Catholic Schools."

JOSEPH F. WAGNER, INC., 53 Park Place, New York 7.

Assignment to Rome. By Anthony Pattison. Pp. 128. "Concise and authoritative information on the Eternal City and the Holy Year." Includes the Apostolic Bull promulgating the jubilee, regulations and conditions governing indulgences, notes on places of interest in Rome, a suggested reading list, and a picture section.

BOOK NOTICES

TRUTH IN THE MORNING, by Sister Mary Charitas, I.H.M., written in memory of Mother Cyril, Superior General of the Sisters, Servants of the Immaculate Heart of Mary, Scranton, Pennsylvania, is the biography of a truly remarkable woman. Besides the many duties of teacher and local superior, and eventually superior general of her congregation, Mother M. Cyril was instrumental in the establishment of two other congregations, the Sisters of Saints Cyril and Methodius and the Sisters of Saint Casimir. Insofar as it tells the stirring story of Mother Cyril's life the biography makes very interesting reading; but it would have been all the more valuable had the numerous lists of names of pupils, benefactors, guests at receptions and the like been sacrificed to make place for revealing quotations from her letters, thus giving a deeper insight into the soul of this noble woman. (New York: The Scapular Press, 1948. Pp. 204. \$2.75.)

MEDITATION ON THE PRAYERS OF THE MASS, by Father Francis P. LeBuffe, S.J., aims primarily at fostering the second method of prayer according to the Spiritual Exercises of St. Ignatius. Since, however, the prayers chosen for development are taken from the missal, the book is also intended to increase the devotion of Catholics when they attend Mass.

Of the seventy-eight chapters or headings, seventy-one are devoted to the various prayers said during Mass, one prayer to a chapter. Moreover, the prayers are explained according to the sequence which they have in the Mass. The final seven headings offer reflections on the prayers recited by the priest while vesting.

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The book is not written in continuous discourse. It presents a series of snatches of thought excited by individual words or phrases contained in the prayers. The reader is expected to peruse only a page or so at one time.

Each prayer is translated in full at the beginning of its chapter. The devotional thoughts which Father LeBuffe suggests about each part of the prayers are both fertile and inspiring. Some of them are quotations from the Old Testament or from the Fathers. The reader will be pleased to find biographical glimpses of some of the saints whose names occur during the Canon of the Mass.

One would not expect such a book to distinguish the various parts and prayers of the Mass according to their importance. It is a prayer book, not a dogmatic manual. Used devoutly, it should advance the reader towards contemplation and foster greater piety during the Holy Sacrifice. (St. Louis: The Queen's Work, 1948. Pp. 241.)

INDIGENOUS RELIGIOUS CONGREGATIONS OF INDIA AND CEYLON, edited by P. Rayana, S.J., is a very interesting collection of the histories of native congregations of priests, Brothers, and Sisters in India and Ceylon. After an introduction explaining the fundamentals of the religious life, there follow five important Roman documents regarding the establishment and the government of native congregations. Next come the accounts of the various congregations of India and Ceylon, written for the most part by members of the congregations themselves. They include five congregations of priests, six of Brothers, and forty-seven of Sisters. (Tallakulam, Madura, India: De Nobili Press, 1948. Pp. iv + 227. Rs. 2/.)

St. Gregory's Abbey, Oklahoma, had as guest-professor Father Jerome Gassner, O.S.B., whose lectures on the Canon of the Mass here appear in print under the title THE CANON OF THE MASS: ITS HISTORY, THEOLOGY AND ART. As a Benedictine lecturing to Benedictines, the author could assume many ideas as known and fully shared by his listeners, who must have thrilled to his ardor and delighted in his allusions. When met with in print and outside the monastic atmosphere, this "history" may well appear abbreviated; this theology, a part for the whole. But of course the author never intended his work to be taken as straight history or as adequate theology. Misprints, some of them serious, mar many passages. (St. Louis: B. Herder Book Co., 1949. Pp. x + 404. \$5.00.)

Report to Rome

[EDITORS' NOTE: We have the special permission of the Sacred Congregation of Religious to print the new *List of Questions* to be answered in the quinquennial report which must be sent to Rome by religious institutes and societies of pontifical right. (Cf. "Report to Rome," in REVIEW FOR RELIGIOUS, September 1949, pp. 234-240.) Although the questions primarily concern only the higher superiors of these institutes and societies, they should, nevertheless, be both interesting and informative to all religious; for these questions not only show the details that superiors must include in their report but also furnish an excellent survey of the Church's law concerning religious.

We are merely beginning the questions in this number. They will be continued in successive numbers until they are completed. We print them exactly as they appear in the official English translation.

We cannot furnish anyone with copies of this material. A copy of the *List of Questions*, together with the forms required for the *annual report*, may be obtained for \$1.50 from: The Archivist, Congregation of Religious, Pallazzo delle Congregazioni, Piazza S. Callisto, Rome, Italy.]

THE LIST OF QUESTIONS

WHICH ARE TO BE ANSWERED BY RELIGIOUS INSTITUTES AND SOCIETIES IN THE REPORT TO BE SENT TO THE HOLY SEE EVERY FIVE YEARS ACCORDING TO THE DECREE

CUM TRANSACTIS

(A. A. S., XL, 1948, 378-381)

FOR RELIGIOUS INSTITUTES AND SOCIETIES OF PONTIFICAL RIGHT

POINTS TO BE NOTED

A) *Regarding the drawing up and writing of the quinquennial report.*

a) Before the reply to each question, there should be a clear indication of the number and letter by which that question is designated in this list.

b) Whenever a pontifical document is brought in, its date and Protocol number should be faithfully and uniformly given.

c) The reply is to be developed as each case may require, and is not to be dismissed with a simple affirmation or denial.

d) Clerical religious Institutes and Societies are to make out the Report in Latin; others may do it either in Latin or in one of the

following modern languages: English, French, German, Spanish or Italian.

e) The Report should be typed and in clear characters. If for some just cause the Report is written by hand, the handwriting must be clear.

f) The paper to be used must not be translucent nor too thick, but durable.

g) The questions marked with an asterisk are to be answered only by religious Institutes of men; those marked with a cross, only by Institutes of women.

B) Regarding things which are to be sent to the Sacred Congregation with the Report.

1. In the first Report following the issuance of this formula, the following things are to be sent:

a) Two well bound copies of the Constitutions or Statutes, revised to conform to the Code.

b) Two copies of existing privileges, printed or at least typed, of which one at least should be bound.

c) Two copies of the books in which special laws, practices and customs are contained.

d) Two copies of the liturgical books and prayer books.

e) Two copies of the Statutes for houses of religious and clerical training, and also of the systems of piety, education and studies.

f) Special Statutes for affiliated tertiaries, oblates or other such persons.

g) The formularies which are in use either for appointments to offices or for making reports and visitations, and other formularies if there be any.

h) A historico-juridical report of the religious Institute, Society or other Institute, in which are to be indicated: the founder, the year of foundation and of the temporary and definitive approval of the Institute and of the Constitutions, and in an accurate summary the principal events in the history of the Institute or Society. All these are to be sent neatly and stoutly bound.

i) If the Institute has according to law (c. 596) a distinctive habit for the professed and novices, a picture faithfully representing the same either photographically or otherwise is to be sent in duplicate; two pictures of the same size as those just mentioned should also be sent, showing the habit in colors.

l) As far as possible, let there be sent also the principal works,

even though they be old, which show the spirit, way of life, history and works of the Institute or Society; and collections of the documents of the Holy See which concern the Institute or Society.

2. As soon as they appear, or at least with the Report at the end of the five-year period, the General Superior shall send to the Sacred Congregation:

- a) The official commentaries of the religious Institute or Society.
- b) The minutes of the General Chapters.
- c) The instructions, ordinances and other important documents of the Superior General.

3. Religious Institutes, Societies and other Institutes which may in the future obtain a decree of praise shall faithfully send the things which have been mentioned at least on the occasion of their first quinquennial Report to the Sacred Congregation.

THE FOLLOWING THINGS MUST APPEAR ON THE FIRST PAGE OF THE REPORT

The name of the religious Institute or Society:

(the official title in Latin, and the common name)

Its symbols; that is, the initials or letters commonly used to designate it:

The seat of the generalate house:

(complete information: post office address, telephone number, telegraphic address)

The years which are covered by the report:

THE LIST OF QUESTIONS

CONCERNING THE PRECEDING REPORT

1. a) When was the last Report sent to the Holy See.
- b) Whether and when a reply was received from the Sacred Congregation.
- c) Whether the observations which may have been made by the Sacred Congregation upon the Report were faithfully carried out in practice.

2. Whether the matters of information contained in the last Report can be conscientiously considered reliable and complete, or whether anything concerning them would seem to require modification.

CHAPTER I THE INSTITUTE AND ITS GOVERNMENT

ARTICLE I

Concerning the Institute in general and its parts

§ 1. - CONCERNING THE INSTITUTE IN GENERAL

3. What is the juridical nature of the Institute or Society (c. 491 § 1).

Concerning the special end

4. What is the special end of the Institute.

5. Was the special end authoritatively changed during the five-year period, and by what authority.

6. In practice is this end faithfully retained, or is it in part abandoned; or are any works undertaken which do not pertain to it.

7. What are the principal works through which the special end is pursued.

Concerning Second Orders, Congregations, Societies, Institutes of women, which are subject to the Institute or Society

8*.¹ Whether the Institute has an Order of women (a Second Order) subject to it by law or by privilege.

9*. How many Monasteries of this Second Order are subject to the Institute, and what are they; how many are subject to the local Ordinaries, and what are they.

10*. Whether the Institute or Society has subject to it or specially entrusted to it any, and if so what, Congregations or Societies of women, and what are the apostolic indults upon which this subjection or direction is based (c. 500 § 3).

11*. Whether the Institute has affiliated to it any, and if so how many, religious Congregations of Tertiaries of simple vows.

12*. How many sodalities of secular Tertiaries depend on the Order, and how many individual secular Tertiaries are there.

13*. Whether the Institute has as peculiar to itself any, and if so what, Associations of the faithful (c. 886 § 3), and what are the indults upon which these relationships are based.

¹ Questions marked with an asterisk * concern only religious Institutes of men.

§ 2. - CONCERNING THE INTERNAL ORGANIZATION AND DIVISION
OF THE INSTITUTE

Concerning Assistancies and Congregations, etc.

14. *a)* Whether, and if so according to what criterion (geographical, ethnological, historical, etc.), the Provinces are grouped into Parts or Assistancies, from which the general Definitors, or Consultants, Socii, etc. are chosen.

b) Whether any complaints or appeals have been made against the fairness of the arrangement.

15. Whether there is in the Institute any recognized internal division of the members into various Families or Congregations.

Concerning Provinces, Vice-Provinces and other equivalent units

16. Is the Institute legitimately divided into Provinces (c. 494 § 1); if not, does it seem that it should be so divided.

17. Has any new Province been established since the last Report, or have any of the then existing Provinces been suppressed or modified.

18. In case of the division, new establishment or suppression of Provinces (c. 494 § 2), by whom and how were the division and distribution of property made.

19. Are there in the Institute any other forms of union between houses: Viceprovinces, Commissariats, regional Delegations, etc.

Concerning the houses

20. Which houses were modified either externally or internally during the five-year period (c. 497 §§ 1 and 4).

21. In the erection and suppression of houses, were the rules of law (cc. 497, 498) and the standards of prudence observed, among which must be numbered a written contract, clear, complete and drawn up in accordance with canon law and the Constitutions, with due regard to the civil law.

22. Are all the houses provided with those things which are necessary for the common life, especially:

a) A separate cell for each person; or, if the dormitories are common, at least a separate bed for each person, properly set apart from the others.

b) A separate place fully suitable for the care and assistance of the sick.

23. Are the rooms for receiving guests sufficiently separate from the part of the house which is reserved to the community.

Diocesan or Pontifical?

Joseph F. Gallen, S.J.

THE following pages constitute an effort to answer two practical canonical questions: (1) should a diocesan congregation confine itself to the diocese of origin? (2) should a diocesan congregation become pontifical? These are very important questions for many institutes. They are also questions to which answers can be given that are based solely on personal knowledge and especially on personal preference. Such knowledge can be inadequate and the preference can be very subjective. Therefore, I have tried to avoid mere personal opinion and to base the answers primarily on the mind and will of the Holy See and secondarily on the opinions that commonly exist in the Church as found in approved authors.

I. Distinction of Definition between a Pontifical and a Diocesan Congregation

It is by no means unusual to encounter the mistaken opinion that a diocesan religious institute is one that is confined to a particular diocese and a pontifical institute one that has houses in several dioceses. These false definitions are clearly excluded by canon 488, 3°: "*Institute approved by the Holy See (Religio iuris pontificii)*, every institute which has obtained from the Apostolic See either approbation or at least the decree of commendation (*decretum laudis*); *Diocesan Institute*, an institute erected by Ordinaries, which has not yet obtained this decree of commendation." Thus the distinction between a pontifical and a diocesan congregation has in itself nothing whatever to do with territorial diffusion; it is based solely on the presence or absence of approval by the Holy See. We shall see that a diocesan institute is also destined to spread to many dioceses, and diffusion to many dioceses is only an ordinary, not an absolute, prerequisite for obtaining papal approval. In actual fact there are diocesan congregations in the United States that have spread to several dioceses. It is equally true that some pontifical congregations in this country are confined to one diocese.

All religious orders are pontifical institutes, since the approbation of an order is reserved to the Holy See. Therefore, institutes such as those of the Carmelite Nuns, Dominican Nuns, Poor Clares, Sacramentine Nuns, and Visitandines are pontifical. A religious order is

an institute whose particular law prescribes that *at least some* of the subjects *at least should* take solemn vows (can. 488, 2°). The hope of clarifying this often misunderstood definition is the justification for the tautology. It is not required that all of the members of the institute, but it is sufficient that only some of these, should either actually take solemn vows or be obliged to do so by the law of the institute. An institute can also be an order even if none of the members actually take solemn vows. It is sufficient that some should do so from the particular law of the institute.¹ Solemn vows are not taken in most of the monasteries of nuns in the United States, yet all of these institutes are orders since at least some of the members should take solemn vows in virtue of the particular law of the institute.²

A religious congregation is an institute in which all the members actually take simple vows, whether perpetual or temporary, and in which none of the members should take solemn vows in virtue of the law of the institute (canon 488, 2°). No religious institute can exist in the Church that has not been approved by legitimate ecclesiastical authority. The foundation of a religious institute may certainly be approved by the Roman Pontiff, but in practice it is approved by the ordinary of the diocese of foundation. This approval of the local ordinary makes the congregation a diocesan institute.

¹For example, article 37 of the Constitutions of the Ursuline Nuns of the Congregation of Paris, Pittsburgh, Pennsylvania, reads as follows: "By right, these vows are solemn vows, as they were so approved by holy Church at the beginning; but, in fact, in this country, by disposition of the Holy See, they are only simple vows." Article 641 of the Constitutions of Dominican Nuns reads: "Those Nuns of our Order whose vows are, by constitution, solemn but who because of circumstances of time (can. 488, 7°), by prescription of the Apostolic See, make only simple vows . . ."

²In 1864 the Holy See declared the following monasteries of Visitation Nuns in the United States had solemn vows: Washington, (Georgetown), Baltimore (Roland Park), Mobile, St. Louis, and Kaskaskia. The last-mentioned later united with its daughter community in St. Louis, Mo. Since 1864 the monasteries that follow have received a rescript from the Holy See granting solemn vows. The year of the rescript is put in parentheses. Carmelite Nuns of the Ancient Observance: Allentown (1931); Discalced Carmelite Nuns: Philadelphia (1902, but solemn vows were first taken in 1925), Wheeling (1925), Bettendorf (1949), Louisville (1930), Morristown (1926), Loretto (1932), Rochester (1930), Mobile (1943), New Brunswick (1948); Dominican Nuns: Detroit (1929, Menlo Park (1929), West Springfield, Mass. (1928); Dominican Nuns of the Perpetual Rosary: Buffalo (1944), Camden (1947), Syracuse (1947); Poor Clare Nuns: Cleveland (1946); Franciscan Nuns of the Most Blessed Sacrament: Cleveland (1912), Canton (1925, but solemn vows were first taken in 1950); Nuns of Perpetual Adoration of the Blessed Sacrament (Spanish speaking): El Paso (1930); Visitation Nuns: Elfindale, Springfield, Mo. (1888). Solemn vows are taken in the Oriental Order of St. Basil the Great. Four other monasteries have applied for solemn vows.

After an initial period of growth the congregation usually petitions the Holy See for papal approval. The attainment of papal approval makes the congregation a pontifical institute. It is sufficient that the Holy See approve either the institute or the constitutions. The present ordinary practice of the Holy See is to approve both. In answer to the first petition of the congregation for papal approval, the Holy See gives its first approval to the institute by what is called a decree of praise or commendation. At the same time the Holy See gives a temporary and experimental approval to the constitutions for a determined period of time, which now is usually seven years. At the end of this time the congregation sends another petition to Rome. The Holy See then gives a final approbation to the constitutions and, frequently at least, a definitive approbation to the institute.³

The practice of the Holy See can vary in many matters, and it has varied in the present case of the approval of religious congregations. It is possible to find congregations that have long possessed papal approval and yet discern that the constitutions alone were approved by the Holy See. A doubt could and did arise as to the sufficiency of an approval of the constitutions alone, since the Code definition of a pontifical institute appears to be confined to a decree of praise or approbation of the institute. However, the presumption always is that a canon agrees with the pre-Code law, and Leo XIII had originally defined pontifical institutes as those "in which in addition the sentence of the Roman Pontiff has intervened, either by approval of their laws and statutes or also by the granting of praise or approbation."⁴ In this definition the approval of the constitutions is not only sufficient but apparently primary. All doubt was removed by a reply of the Sacred Congregation of Religious that the Sisters of Mercy, founded by Mother McAuley, were pontifical, whether it was a question of the independent communities or of the unions that had been established with the approval of the Holy See.⁵

³For the present practice of the Holy See, cf., P. Cosmas Sartori, O.F.M., *Jurisprudentiae Ecclesiasticae Elementa* (Romae: Pontif. Athenaeum Antonianum, 1946), p. 74.

⁴Leo XIII, Const. "*Conditae a Christo*," 8 dec. 1900, *Codicis Iuris Canonici Fontes* III, p. 562. The same definition is repeated twice in the constitution. Cf., pp. 563, 564.

⁵This particular reply of Nov. 24, 1925, undoubtedly because of its general import, was published in the *Acta Apostolicae Sedis*, XVIII (1926), 14. It can be found in English in Bouscaren, *Canon Law Digest*, I, pp. 269-270. Valuable commentaries on the reply have been written by Maroto, *Commentarium Pro Religiosis*, VII (1926), 83-92; and Vermeersch, *Periodica*, XV (1927), 52-53. To anyone unaware of this reply the distinctive constitutions of the independent communities can cause difficulty as to their pontifical character.

The constitutions alone of the Sisters of Mercy were approved by the Holy See in 1841. The same thing is apt to be true of any congregation of religious women approved before 1850, because of the varying practice of the Holy See in approving religious congregations.

Therefore, a congregation is made pontifical by any one or more of the following four approvals: approval of the institute by either a decree of praise or of definitive approbation; approval of the constitutions either experimentally or finally. To all congregations that have received any one of these approvals are equally applied the rights, laws, and obligations of pontifical institutes.

II. Should a Diocesan Congregation Confine Itself to the Diocese of Origin?

1. *The Code of Canon Law.*—Canon 495, § 1 reads: "A diocesan religious congregation cannot establish houses in another diocese without the consent of both Ordinaries, namely: the Ordinary of the place where the motherhouse is situated and the Ordinary of the place where it is desired to make the new foundation, but the Ordinary of the place of departure shall not without a grave reason refuse his consent." For the first house to be erected by a diocesan institute in another diocese, this canon requires the permission not only of the ordinary of the new house but also of the ordinary of the motherhouse. We can see in this law of the Code an implicit affirmation of the closer guardianship, of the greater interest, supervision, and direction that the ordinary of the diocese of origin is to exercise over a diocesan congregation in the early years of its existence.

The same canon explicitly forbids the ordinary of the motherhouse to refuse permission for the erection of a house in another diocese unless he has not merely a reasonable or a just reason but a serious reason for the refusal. The Code of Canon Law, therefore, implicitly states that it is the ordinary thing for a diocesan institute to spread to other dioceses and that this diffusion can be prevented only by reason of a serious obstacle. It cannot be held that this serious obstacle is ordinarily to be found in diocesan institutes. If this were factually true, there would be little sense in the law of the Code that forbids the ordinary of the motherhouse to refuse the permission, and the law would rather read: "and the Ordinary of the motherhouse may grant this permission in extraordinary cases." Therefore, the law of the Code is that confinement to one diocese should be restricted to the early years of the existence of a diocesan congregation when the institute is acquiring strength and stability. This

period should not be excessively prolonged. Diffusion to other dioceses is a usual prerequisite for obtaining papal approval, but the Holy See stated before the Code of Canon Law that ten or fifteen years from the time of the foundation of the first house of the institute could suffice for the presentation of a petition for papal approval.⁶

2. *Documents of the Holy See.*—The Holy See both before and after the Code of Canon Law has issued norms that are to guide the local ordinaries in the erection of new institutes. One of the most important of these norms is that the ordinary, rather than found a new congregation, is to invite and admit into his diocese a congregation already approved that has the purpose desired by the ordinary. In speaking of these congregations already approved the Holy See makes no distinction between pontifical and diocesan congregations.⁷ Therefore, the Holy See again positively implies that diocesan institutes are not to be confined to the diocese of origin.

3. *Doctrine of authors.*—Two authors, Fogliasso⁸ and Muzzarelli,⁹ have recently made detailed studies into the juridical nature of diocesan congregations. Fogliasso states: "Certainly a diocesan congregation, even though it consists of only one house, unlike a monastery of nuns, is an *organism that by its very nature tends to universality* The purpose of the disposition of canon 495, § 1 is to prevent the local ordinary of the motherhouse from impeding the *ordered diffusion of a new congregation*. This diffusion together with spiritual fruits is required for the granting of a decree of praise. Furthermore, recourse can always be made to the Holy See against the arbitrary opposition of this ordinary. Therefore, the norm of canon 495, § 1, while it immediately furthers the *fundamental liberty* of a new congregation, which is the *attainment of its own increase*, paves the way for the congregation to reach the prescribed condition by which, through means of a decree of praise, it may take its place

⁶*Normae Secundum Quas S. Congr. Episcoporum et Regularium Procedere Solet in Approbandis Novis Institutis Votorum Simplicium*, 28 iun. 1901, n. 9.

⁷Leo XIII, Const. "*Conditae a Christo*," § 1, III, C. I. C. *Fontes*, III, p. 563; Pius X, *Motu Propr.* "*Dei providentis*," 15 iul. 1906, C. I. C. *Fontes*, III, p. 675; S. C. de Prop. Fide, Instr., "*De Congregationibus Religiosis Indigenis Condendis*," 19 mart. 1937, n. 1, AAS XXIX (1937), 276.

⁸Aemilius Fogliasso, S.D.B., *Introductio in Vigentem Disciplinam de Iuridicis Relationibus inter Religiones et Ordinarium Loci* (Augustae Taurinorum: Schola Typographica Salesiana, 1948).

⁹Fridericus Muzzarelli, S.S.P., *Tractatus Canonici de Congregationibus Iuris Dioecesiani* (Romae: apud Piam Societatem a S. Paulo Apostolo, 1943).

among pontifical institutes."¹⁰

Muzzarelli expresses the same doctrine: "The nature of a diocesan congregation precisely as diocesan is universal only in potency and capacity . . . indeed the *mind of the Holy See* with regard to these congregations is not that from their foundation they should be absolutely confined within the boundaries of one diocese. They are rather *considered as the first stage, the first phase of juridical evolution*. When this evolution is completed they become pontifical and universal in fact and in law . . . Hence it generally happens that these congregations become multidiocesan in a short time and thus are universal in fact . . . If the ordinary (of the motherhouse) should refuse his consent, recourse is always open to the Holy See."¹¹

Father Vidal, S.J., whose eminence as a canonist and years of service as a consultor of various Roman Congregations should qualify him to know the mind and practice of the Holy See, affirms: ". . . the ordinary of the place of departure is forbidden to refuse his consent except for a serious reason (canon 495, § 1); and recourse against an unreasonable refusal would always be open to the Sacred Congregation, which will usually lend a ready ear to such a recourse, unless there is question of an institute that is faring badly and is destined rather for extinction."¹²

The doctrine that a diocesan institute should at least ordinarily spread to other dioceses is held implicitly by many of the authors mentioned below, who teach that diocesan congregations should become pontifical, since diffusion to other dioceses is in the practice of the Holy See an ordinary prerequisite for obtaining papal approval.

4. *Diffusion does not imply separation.*—Diffusion to other dioceses is the second phase of the natural growth of a diocesan congregation to the juridical maturity of a pontifical congregation. Evidently diffusion does not imply but excludes separation from the houses of the diocese of origin. Canon 495, § 1 is speaking of the spread of the same institute to other dioceses, not of the erection of new institutes in other dioceses. The fear of separation, however, can exist. The diffusion of diocesan and even of pontifical congregations to other dioceses of the United States in the last century very frequently was followed by a separation from the houses of the diocese of origin (and the same thing occurred in other countries).

¹⁰Fogliasso, *op. cit.*, 160-161. The italics in this and subsequent citations are mine.

¹¹Muzzarelli, *op. cit.*, nn. 51, 123.

¹²Wernz-Vidal, *Ius Canonicum*, III, "*De Religiosis*," n. 61.

Fortunately, many of these separated congregations have ultimately at least prospered in vocations and in the extent and excellence of their lives and work. These happy consequences have not always been verified. Some of these congregations are still small in number of subjects, and they toil in vain for increase in the rocky territories of few Catholics and few vocations. It would obviously have been much better if they had remained united to houses located in dioceses that are more fertile in vocations and also financially. Furthermore, such separations were not of their nature conducive to a progressive improvement in the spiritual and intellectual formation of subjects. These separations may not be effected now without the permission of the Holy See, since the separation would involve at least the erection of a new institute and also the passing of professed religious from one institute to another, both of which require recourse to the Holy See (canons 492, § 1; 632).

III. Should a Diocesan Congregation become Pontifical?

1. *The Code of Canon Law.*—To Father Arcadio Larraona, C.M.F., the present undersecretary of the Sacred Congregation of Religious, we are especially indebted for evolving the answer from the Code of Canon Law. Father Larraona calls attention to the definition in the Code of a diocesan congregation, which is not described as one that has been approved by a local ordinary or as one that does not possess or has not obtained a decree of commendation but as one, "that has *not yet* (*nondum*) obtained this decree of commendation (canon 488, 3°)." Thus the very definition of a diocesan congregation in the Code of Canon Law manifests that it is only in an initial and transitory state and in the first phase of a juridical evolution that is to terminate in the attainment of pontifical approval.¹³

Larraona could have derived the same conclusion from canon 492, § 2. The argument is clearer in the translation of Woywood-Smith, although it can also be deduced from the Vatican translation. This canon reads: "A diocesan congregation retains that character though it has in the course of time spread to several dioceses, and it remains completely under the jurisdiction of the bishops, *until* it has obtained from the Holy See approval or, at least, the decree of praise." The Vatican translation of this last and pertinent clause is: "*as long as* it is without pontifical approval or the decree of commendation." The Code here again does not consider a diocesan congregation to be

¹³Larraona, *Commentarium Pro Religiosis*, II (1921), 284.

in a definitive but only in an initial and temporary state.

2. *The initiative of bishops.*—The most manifest testimony of the inspiration, encouragement, and support of bishops to diocesan congregations becoming pontifical is the vast number of congregations that have been approved by the Holy See.

This support of bishops was evident at an early date in the era of pontifical approval of congregations of Sisters. The Provincial Council of Avignon, held in 1849, enacted the following norm for the bishops of the province: "That [Sisters] may conform their lives to that prescribed by the rule they have professed and observe their constitutions and praiseworthy customs, that the constitutions also may have a greater authority, the bishops are to take care as soon as possible that these be approved by the Holy See, if they have not already been approved."¹⁴

The bishops of the Plenary Council of Latin America, celebrated in 1899, established a similar law: "Since in congregations that have spread into several dioceses and whose constitutions have not as yet been submitted to the examination, correction, and approbation of the Holy See, here and there things have been done in good faith that are contrary to the laws and mind of the Holy See, we decree that, the prescriptions of law being observed, such congregations which, in the judgment of the bishops, increase and give good expectations to the Church shall submit their statutes to the judgment of and petition the approval of the Holy See."¹⁵

3. *The doctrine of authors.*—Especially in this important question authors are cited primarily to manifest the mind and the will of the Holy See and also to give the answer that is generally held in the Church. Greater attention should clearly be given to the canonists who are acknowledged specialists in the field of canon law for religious.

LARRAONA: This author has been engaged since 1920 in writing an exhaustive explanation of the canons on religious in the *Commentarium Pro Religiosis*. The greatest tribute to his authority is the frequency and respect with which he is generally cited by other authors. Writing of pontifical and diocesan congregations before the Code of Canon Law, he states that diocesan congregations were not considered "as something fixed and stable but as incomplete entities, tending by their nature to juridical perfection, which in the second

¹⁴Concilium Provinciae Avenionensis, *Collectio Lacensis*, tom. IV, col. 351, n. 2.

¹⁵*Acta et Decreta Concilii Plenarii Americae Latinae* (Romae: Typis Vaticanis, 1902), n. 324.

category, that is, in pontifical congregations, alone appeared to be found."¹⁶ This same doctrine, although not with the same urgency, he later applies to diocesan congregations after the Code of Canon Law.¹⁷ He likewise affirms: ". . . the constitution of a diocesan congregation is not very conducive to the internal unity, strength and liberty of diffusion of the institute. The result is that diocesan congregations have scarcely begun to evolve and to be diffused when they are borne along almost by their own weight to become pontifical, which corresponds completely to the mind of the Holy See."¹⁸ He styles the diocesan state of a congregation as the novitiate of the institute and says of this novitiate: ". . . the Sacred Congregation has tended and now tends to surround this [diocesan state] with sufficient protection and to affirm it as transitory by representing this state to the eyes of both the bishops and the congregation as a period of probation, which should not be prolonged longer than is necessary to test the spirit and stability of the congregation and for it to obtain some diffusion. When this test has been surpassed, it is undoubtedly the mind of the Holy See that a decree of commendation should be requested."¹⁹ He continues: "Unless congregations become pontifical when they reach the above maturity, experience certainly proves that they can scarcely preserve their unity of spirit, of ministries, and of government. Consequently their internal force and solidity is almost necessarily exposed to positive dangers, or at least the congregation is uselessly hindered and its tendency for diffusion and expansion impeded."²⁰ In another work he reaffirms the same principle: "From the nature of the case a unity of government is scarcely possible if the government itself is practically divided into as many parts as there are dioceses in which the institute has houses."²¹ Other passages could be cited from this outstanding author to confirm the doctrine he states above that the diocesan state of a congregation is of its very nature transitory and the mind of the Holy See is that such congregations should seek papal approval after the initial period of probation and diffusion.

¹⁶Larraona, *Commentarium Pro Religiosis*, I (1920), 137.

¹⁷Larraona, *ibid.*, II (1921), 284.

¹⁸Larraona, *ibid.*, II (1921), 284.

¹⁹Larraona, *ibid.*, V (1924), 146.

²⁰Larraona, *ibid.*, V (1924), 146.

²¹Larraona, *Acta Congressus Iuridici Internationalis*, IV, "De Potestate Dominativa Publica in Iure Canonico," p. 153, nota 17.

FOGLIASSO²² and MUZZARELLI²³ accept and assert the doctrine of Larraona, but the latter adds: ". . . especially when a congregation has spread to distant territories a practical necessity exists of asking for a decree of praise and approval of the constitutions from the Holy See, if one wishes to provide for the security, unity, and becoming expansion of the entire institute."²⁴

BASTIEN, who is a most eminent authority on the canon law for institutes of simple vows, states in the editions of his book published both before and after the Code of Canon Law: "The condition of a diocesan congregation, as described in the preceding pages, is rather precarious; spread in different dioceses, they are dependent upon various bishops, without a sufficiently strong central authority. *No wonder, then, that the Holy See desires them to leave this initial stage, and exhorts them to present their constitutions for its approval.*"²⁵

BATTANDIER, who is of equal authority on institutes of simple vows, states in the same editions of his book: "But the diocesan institute can naturally have the desire to attach itself more closely to the Apostolic See, which will give more authority to its government, more stability to its laws, and will permit it to be assured of the future."²⁶

Among the authors who have expressed their opinion less strongly are the following:

CREUSEN-ELLIS: "When the new institute shall have developed sufficiently and shall have shown by the test of time the value of its religious spirit and its unity, it may ask of the Holy See a positive approbation."²⁷ "The Code does not provide for the erection of provinces in an institute which is purely diocesan. When it has arrived at this importance, it should ask for approbation from Rome, which will make its life and its government more autonomous."²⁸

²²Fogliasso, *op. cit.*, 160-161.

²³Muzzarelli, *op. cit.*, nn. 51, 102.

²⁴Muzzarelli, *op. cit.*, n. 102.

²⁵Dom Pierre Bastien, O.S.B., *Directoire Canonique a l'usage des Congrégations à Voeux Simples* (1st edit., 1904, Abbaye de Maredsous), n. 22; (4th edit., 1933, Bruges: Ch. Beyaert), n. 70. The translation is that of D. I. Lanslots, O.S.B., *Handbook of Canon Law* (New York: Pustet, 1931), n. 19. Lanslot's digest is based on Bastien.

²⁶Mgr. Albert Battandier, *Guide Canonique Pour Les Constitutions des Instituts à Voeux Simples* (Paris: Librairie Victor Lecoffre), 4th edit., 1908, n. 19; 6th edit., 1923, n. 20.

²⁷Creusen-Ellis, *Religious Men and Women in the Code* (Milwaukee: The Bruce Publishing Company, 3rd English edition, 1940), n. 27.

²⁸Creusen-Ellis, *ibid.*, n. 30.

BOUSCAREN-ELLIS: "*It is the mind of the Church* that after a diocesan congregation has developed its membership and spread to other dioceses, and has given satisfaction in its pursuit of good works, it may apply to the Holy See for pontifical approbation and thus become a pontifical institute."²⁹

REGATILLO: "Diocesan congregations are not accustomed to be divided into provinces because when they are sufficiently diffused they become pontifical."³⁰

RAMSTEIN: "Since every religion of diocesan law normally entertains the hope of acquiring in time the status of a religion of papal approval"³¹

JOMBART: "A congregation spread into several dioceses and flourishing generally desires to become pontifical."³² "A multidioce-
san and large congregation desires almost always to become pontifical, the better to safeguard its unity."³³

Doctorate dissertations in canon law of the Catholic University of America have expressed similar opinions:

ORTH: "The great difference that exists between episcopal and papal approbation is well known and, since the papal excels the episcopal in extent, being wider and greater in effects and giving assurance of an unerring guidance, it is not in the least surprising that from the start, a new religious congregation will have this in view, to obtain a favorable decision concerning itself from the Holy See. In its early stages a new community is still in an imperfect condition. Though entirely an autonomous society, yet it is subject to many restrictions on the part of the bishop. Besides formerly if it should chance to spread into other dioceses many things militated against unity which is a prime requisite in order that the institute preserve its original nature and purpose. In this respect nowadays it is well protected by the Code. The aim of the new society will be to have firmness and stability, to be enriched with all the privileges and favors of Mother Church, which aim will not be fully obtained unless it has received the seal of definite approbation from the Head of all christendom."³⁴ "The spread to other dioceses is considered

²⁹Bouscaren-Ellis, *Canon Law* (Milwaukee: The Bruce Publishing Company, 1946), p. 234.

³⁰Regatillo, *Institutiones Iuris Canonici* (Santander: Sal Terrae, 1946), I, n. 650.

³¹Ramstein, *A Manual of Canon Law* (Hoboken: Terminal Printing & Publishing Co., 1947), p. 299.

³²Jombart, *Traité de Droit Canonique* (Paris: Letouzey et Ané, 1946) I, n. 810, 2.

³³Jombart, *ibid.*

³⁴C. R. Orth, O.M.C., *The Approbation of Religious Institutes* (Washington: The Catholic University of America, 1931), p. 131.

the best reason for asking the approbation of the Holy See, because in that case there would be as many heads as there are bishops of the places where the community is established and this multiplied government is not conducive to unity."³⁵

FARRELL: "When a congregation has received pontifical approbation many phases of its subjection are withdrawn from the local Ordinaries in whose territory the congregation exists, and this jurisdiction is supplanted by direct subjection to the Holy See. Thus, unfettered by the divergencies of the multiplicity of diocesan jurisdictions, the congregation achieves an extensive opportunity to exercise in a wider way the autonomy of moral personality, affording a unity of purpose through the various ramifications of its internal government to accomplish more effectively the work and purpose of its foundation."³⁶

IV. Conclusion

The reader is now in a position to give his own answers to the questions of this article. These answers should be based primarily on the mind and will of the Holy See and on the common opinion in the Church. If the will of the Holy See is evident with regard to any action, arguments in favor of or contrary to that action are simply a matter of indifference.

The intrinsic arguments for seeking papal approval emphasized by the authors cited above are: (1) the government and the constitutions of the institute receive a greater authority; (2) the central and internal government becomes stronger; (3) the unity of government, spirit, and ministries of the institute is preserved; (4) the institute is endowed with a greater stability and is thus better able to preserve its original nature and accomplish its original purpose; (5) the life and government of the institute become more autonomous; (6) the institute has a greater liberty of diffusion and thus of increase. To these can be added (7) the more autonomous character of the institute naturally begets a greater internal initiative; (8) the immediate subjection to the Head of all Christendom and the wider diffusion of the institute are more apt to engender the universal viewpoint of the Holy See; (9) the constitutions approved by the Holy See and examined and corrected by specialists will very likely possess a greater excellence and utility.

³⁵Orth, *ibid.*, p. 145.

³⁶B. F. Farrell, *The Rights and Duties of the Local Ordinary Regarding Congregations of Women Religious of Pontifical Approval* (Washington: The Catholic University of America Press, 1941), p. 56.

The Virtue of Faith in the Spiritual Life

John Matthews, S.J.

BY ITS BAPTISMAL BIRTH man's soul receives divine life for the first time. It takes on a wholly new and higher life. A second life comes into the soul and into its powers of mind and will. While sanctifying grace lifts the soul to a divine way of life, the virtues of faith, hope, and charity fill man's mind and will with the strength he needs to live his higher life. Thus grace through faith, hope, and charity makes us new men with new minds and wills.

But what is faith? Life means power; faith is a God-given power of our grace-life. Life means lasting power; on this earth the holy person always possesses faith. This faith is a virtue, a power to take God at His word. By faith in action we believe God just because it is God who has spoken. In faith we bend our minds to the authority of God, of God's Son Jesus Christ and of God's Church. Man has a duty of bowing his whole self before God; through faith he subjects his mind to God. Thus faith is belief in God because He knows and tells the truth; those who enjoy such faith we call the faithful.

In our Christian life this virtue is absolutely necessary. It usually comes through baptism and is lost only by mortal sins against faith such as heresy and apostasy. So the grown-up without faith lives in serious sin and has turned himself away from both God and heaven. "But without faith it is impossible to please God" (Heb. 11:6)—in the way God wants to be pleased, honored, adored, loved and obeyed, i.e., in the supernatural way of life. Again, we need faith because it enters into every deed of our grace-life. In all these works faith is at least implicit. Lastly, as souls born of God, we must have faith. For, as the child must be able to take his parents at their word, so we must be able to believe our heavenly Father; and we do this by faith. "For you are all the children of God by faith" (Gal. 3:26).

This important virtue of which we speak is a supernatural gift. It forms part of the equipment by which holy souls live and grow in the divine life. With this faith we know truths man could never know of himself. All the genius of Aristotle, Shakespeare, and

Edison could never figure them out; all the power of all men's minds could never guess them. For by faith we know divine truths in a divine way. We see with certainty what God has told men through Christ and the Church; we take a deeper look into God's teachings; we view everything with a sight and understanding far beyond the human.

Through faith, furthermore, we possess the mind of Christ. "But we have the mind of Christ" (1 Cor. 2:16). This is the new mind we receive along with the new life of grace. No longer do we think and plan in a merely human way but we think as Christ did, we plan as Christ planned, we value what Christ valued. We think holy thoughts; we know the truths Christ knew and chose to tell us; we accept His judgments and values on everything, e.g., on the world, on race and color, on the human soul. With the new mind of faith the supernatural man looks on all things in their relation to God and to his own salvation.

This is faith at work—a living active fruitful faith. The virtue of faith, while itself interior, produces acts of faith both interior and exterior. Indeed, the faith of God's children must be a working faith. Such is the message of St. James in his Epistle. "For even as the body without the spirit is dead, so also faith without works is dead" (James 2:26). Possessing the mind of Christ, we must use that mind to live our divine life. For faith is the rock-foundation of our morals, our devotions, and our liturgy. Hence our holy deeds must be rooted in and must spring from faith in action. The man of God must live by faith, and this he does when he bows his mind to divine truth on God's authority and when he guides his actions by that truth.

Faith guides our actions by entering into them. It underlies and penetrates all our virtuous acts. The Catholic can hope for heaven only after faith tells him heaven exists. The faithful obey Christ's Church because faith assures them it is the true church. Penitents by approaching the confessional bear witness to their faith that God's priest has power to forgive sins. In his belief that baptism is necessary for salvation, the Catholic father bears his child to the font of eternal life. Confirmed in faith, God's children adore the Eucharistic Christ, receive Holy Communion, and offer the Holy Sacrifice.

As another instance of how faith penetrates our life of holiness, let us consider charity. This latter virtue shows itself in many diverse acts (1 Cor. 13:4-8). There is the love of God above all

else, which we must practice in order to continue living the divine life. There are the works of mercy, compassion for one's fellow men, perfect contrition, almsgiving, the love of our neighbor in Christ, the expending of self for God's sake and for others. The reason why holy souls do these charitable deeds is the love of God in Himself and of men in God. But this infinite loveliness of God they know through faith, which teaches them that God deserves to receive our purest love. Thus faith enters into our works of charity by supplying a supernatural reason for doing them.

So too in all the circumstances of life does faith play its divinely assigned part. The truths we believe have power to overcome our human fear, weakness, and distrust of self. How often Our Savior spoke these words: "thy faith hath made thee whole" (Matt. 9:29; 15:28; Luke 8:48; 17:19). In the face of temptation, sickness, evil habits, poverty, and persecution our faith gives us grounds for confidence that we can overcome all hardships in a Christlike manner. "This is the victory which overcometh the world, our faith" (1 John 5:4).

In order to see further the force and value of Catholic belief in the soul, let us view two men—one with and the other without faith. On the death of a relative the latter can give only human sympathy, cannot help the deceased, can only send flowers and cannot comfort the bereaved very greatly. The real Catholic through his faith speaks words of divine sympathy. He helps both his dead relative and bereaved kinsfolk—by his comforting words, by his prayers and Masses and virtuous deeds. The soul without faith grieves as those "who have no hope" (1 Thess. 4:13); the faithful soul sees in death God's will, entertains the hope of eternal happiness for his dear deceased, and offers his pain at bereavement to help his relative into heaven. Again the work of faith appears when these same men visit a Catholic church. To the faithless person the church is a structure—perhaps, a thing of beauty; to the faithful, it is a home, a holy place, the house of God. For the former the stained-glass windows may be works of art; for the Catholic they serve to recall the mysteries of his religion and to hold his mind in prayer. In the opinion of the man without faith the baptismal font, confessional, and altar rail are the ordinary furnishings of a church; the child of God esteems them as sources of divine life in his soul. To his mind the tabernacle is no mere happening but the abode of Christ in the Eucharist; the altar is no chance property but the place of daily sacrifice, the one thing without which no building can be a church;

the sanctuary lamp is not just an adornment but a sign to the faithful that Jesus is at home, waiting for their visit. In the Catholic church the person who has not faith is a stranger and sight-seer, the man of faith is at home with Jesus in His Father's house. So vast is the difference between the person without faith and the man whose actions are wholly penetrated by his Catholic faith!

Let us sum up now the work of faith in the divine life of our soul. The virtue of faith gives us a new mind, enlightened with the new truths of Our Lord's Testament. A grown-up receiving the virtue of faith, may seem the same after his conversion as before—but he is not. He has new thoughts; he knows God's new commands; all events in his life take on a divine meaning for eternity; his belief gives a heavenly purpose to his actions; he will soon show by his outward deeds of virtue the inward change within his mind. "For with the heart we believe unto justice; but with the mouth confession is made unto salvation" (Rom. 10:10).

Moreover, to live the life of grace we must live a life of faith. This virtue must influence all our actions. Hence our every deed must be an act of faith, must bear witness that we choose to be amongst God's faithful, must be a profession of our belief. Our religion, which is our faith, must underlie all the circumstances of our lives and give them a Catholic tone and value. That is the work of faith.

Thus by living a life of faith we actively live our grace-life. "The just man liveth by faith" (Rom. 1:17). Indeed, our faith and our divine life grow step by step together. For every holy deed we do God gives us this reward: our grace-life grows fuller and at the same time our virtue of faith is so deepened and enriched that it becomes stronger against temptation, that we are more Christ-minded, that we can make greater acts of faith. In this manner faith plays its important part in the growth of our divine life.

OUR CONTRIBUTORS

JOSEPH F. GALLEN and JOHN MATTHEWS are members of the faculty at Woodstock College, Woodstock, Maryland. DOMINIC HUGHES is a member of the Pontifical Faculty of Theology, Dominican House of Studies, Washington, D. C.

On Controversy

An Editorial

WE HAVE RECEIVED certain criticisms for publishing "The Three Ages of the Interior Life," by G. Augustine Ellard, S.J. (Cf. REVIEW FOR RELIGIOUS, VIII, 297-317.) One criticism is that the "theological erudition" of Father Ellard's article "takes advantage of readers who lack the technical preparation necessary to measure its true weight." (Cf. IX, 42-43.) Another criticism, not sent for publication, is that Father Ellard's article contains controversial matter, and that a magazine like ours should keep clear of controversy. It seems advisable to explain our position.

Father Ellard's article was a book review; and the work he reviewed (*The Three Ages of the Interior Life*, by Father R. Garrigou-Lagrange, O.P.) is decidedly theological. It is difficult to see how a work of this kind could be reviewed without using theological erudition. Moreover, *The Three Ages* is intended, as least partly, for just such people as our readers; hence it seems that the theological erudition used in reviewing the work would no more take advantage of readers than would the work itself. It might be added here that one of the precise purposes for founding this REVIEW was to present sound theology without the technical accompaniments that are usually found in a strictly theological journal.

As for controversy, we have always tried assiduously to avoid controversial topics or at least to avoid taking sides in any theological debate. Less than a year ago, when we published "Mystical Life—Mystical Prayer," by M. Raymond, O.C.S.O., we were careful to prefix to the article an editorial note indicating that Father Raymond's view was only one of three legitimately defended opinions on the normal development of the spiritual life. We expressed no preference for any of the opinions. (Cf. VIII, 121.) No one objected to our calling attention to the controversial nature of Father Raymond's article. Why, therefore, should anyone object to Father Ellard's pointing out that certain basic questions in *The Three Ages* are subjects of legitimate controversy?

It would be naïve to imply that, in publishing Father Ellard's article, we did not expect contrary reactions. Since the author of *The Three Ages* has many admirers, it was quite likely that some of

them would come to his defense. It is clear, then, that in publishing the book review, we had to run the risk of controversy. The only ways of avoiding it would be to refuse to review the work, or to publish an insincere review, or to print a sincere review without allowing a rebuttal. None of these procedures was or is desirable. Hence, we have some controversy, and perhaps it may continue for a time. We trust that our readers will find it both interesting and profitable.

In this issue we present an article by Father Dominic Hughes, O.P., in rebuttal to Father Ellard, together with a brief reply by Father Ellard and a communication defending his position. Other expressions of opinion on either side will be accepted. However, lest this subject matter consume disproportionate space in the REVIEW, it seems necessary to limit further contributions to *communications*. Conditions for acceptance of these communications will be found on page 96.

Now a word about Father Hughes's article. In some aspects it differs from our usual editorial policy; yet it seemed better, under the circumstances, to waive insistence on policy. What he says, however, about doctrinal authority in the Church, especially the authority of Doctors of the Church in general and of St. Thomas Aquinas in particular, calls for special editorial comment. For the most part this comment will simply agree with him and emphasize the truth of what he says; in one point it will at least qualify one of his views if not express a complete difference of opinion.

Father Hughes rightly observes that the highest doctrinal authority in this world is the teaching Church. And this truth needs emphasizing in our times, even in the case of many devout laymen. This teaching Church is composed of the Pope himself, and of the bishops of the world united with the Pope, whether in a general council or in their respective dioceses. Theologians graphically and reverently style these successors to the Apostles the *Vivum Magisterium* (the living teaching body) or simply the *Ecclesia Docens* (the teaching Church). It is a wonderful thing, this living teaching Church; it possesses not only the great truths of revelation with which Christ and the Holy Spirit endowed the Apostles but also all the wisdom of the succeeding centuries which has been used in the exploration and explanation of the original endowment (the Deposit of Faith, as it is called). The Doctors and other theologians have authority only in so far as they express either the doctrine of this living Church or

speculations which are in conformity with that doctrine.

The revelation confided to the Church is a limitless treasure; and our knowledge of the doctrine and its implications is subject to constant growth. In this process of growth through the centuries there have always been questions that were not clear, that needed further exploration and illumination. Consequently, there have been and are divergent opinions, with able scholars defending contrasting views, without remonstrance and even with encouragement from the Church. The interesting question thus arises: how is the theologian of today to align himself in such controversies? The first duty of the true theologian is to judge the *reasons* of the respective sides in the light of already established principles and doctrines. Finding the reasons lacking sufficient cogency to win his preference, he might then inspect the authorities holding the different views.

Suppose that in a debated question such as I have just outlined, a Doctor of the Church would be the principal defendant of one opinion. Should he, by the very fact that he is a Doctor, win the theologian's intellectual preference? I get the impression from Father Hughes's article that he would answer this question in the affirmative. If this impression is correct, there is room here for a difference of opinion. The title of Doctor of the Church includes an official declaration of eminence in theological learning, but not necessarily pre-eminence over all uncanonized scholars. The eminence of some of these uncanonized theologians is attested by the constant use of their works in theological schools and even by the great confidence placed in them by the Church while they were still living. Father Hughes suggests that in the canonized Doctor there is the added consideration of supernatural wisdom. But this wisdom is not limited to the canonized; it accompanies grace and virtue, not canonization. And history attests that many of the uncanonized scholars were men of lofty virtue. For example, speaking for Benedict XV, Cardinal Gasparri styled Scotus a "most holy man,"; and speaking for himself Leo XIII referred to eminent Jesuit scholars (none of whom were then Doctors of the Church) as men of "extraordinary virtue."

So much for the authority of Doctors of the Church in general. As for St. Thomas Aquinas in particular, it is unquestionable that the Church's esteem for him is unique. Canon 1366, § 2, directs that professors of philosophy and theology should treat these subjects after the method, doctrine, and principles of the Angelic Doctor, and should hold these as sacred. An examination of the many documents

referred to in the sources of this canon shows that it is but a capsule formulation of the insistent injunctions and directives of Leo XIII, Pius X, and Benedict XV. These Popes considered him not merely as an individual but also as the representative of all the great Scholastics of his time because in his works the best of their teaching is most perfectly embodied. Six years after the promulgation of the Code of Canon Law, Pius XI reaffirmed the praise and injunctions of his predecessors in an encyclical letter (*Studiorum Ducem*, June 29, 1923) which is rightly called a papal commentary on canon 1366, § 2. Finally, just a few months after he became Supreme Pontiff, Pius XII, in an address to clerical students in Rome, recalled and approved all these directives (June 24, 1939).

Obviously, therefore, the Church wants professors and students of philosophy and theology to follow St. Thomas. Yet it is not to be a slavish following which, in the words of Benedict XV, "would clip the wings of genius with consequent injury to the deeper study of theology." (Spoken in an audience granted to the Jesuit General and his Assistants, Feb. 17, 1915.) This is not the place to try to indicate precisely the legitimate limitations to the following of St. Thomas; but it may be well to show, through the words of the Popes themselves, that there are *some* limits.

Speaking of the "wisdom of Aquinas," Leo XIII insisted that he did not wish to propose to our age for imitation "anything which does not duly agree with the proved findings of a later age," or anything "which does not have its measure of probability." (Cf. the encyclical *Aeterni Patris*, in *Fontes Codicis*, III, p. 149.) Benedict XV declared in a letter to the Jesuit General (Mar. 19, 1917) that the Roman Pontiffs "have invariably held that St. Thomas must be regarded as the guide and master in the study of theology and philosophy, although everyone retains full freedom to argue for either side of those questions which can be and are wont to be disputed." Pius XI, having enjoined the strict observance of canon 1366, § 2, added: "But let no one require of others more than is required of all by the Church herself who is the teacher and mother of all; for in those matters in which there is division of opinion among the best authors in Catholic schools, no one is forbidden to follow that opinion which seems to him to be nearer to the truth." (AAS, XV, 324.) Finally, in the address previously referred to, Pius XII said: "At the same time we make Our own the warnings of these same Predecessors, whereby they sought to protect genuine progress in sci-

ence and lawful liberty of research. We thoroughly approve and recommend that the ancient wisdom be brought into accord, if need be, with the new discoveries of scholarship; that there be free discussion of points on which reputable students of the Angelic Doctor commonly argue; that fresh resources be drawn from history for the better understanding of the text of St. Thomas." (AAS, XXX, 246-47.)

Some people, hazily cognizant of historical disagreements on certain profound questions, seem to think that Dominicans and Jesuits are always on opposite sides of a theological debate and that Jesuits are not followers of St. Thomas. The impression is false. And it may be informative to add here that St. Ignatius enjoined the study of the "Scholastic doctrine of St. Thomas," and that this rather general prescription of our constitutions was made very definite by our Fifth General Congregation (1594), which legislated that Jesuits must consider St. Thomas as their own special doctor.

The words of Leo XIII are witness to the fidelity of Jesuits in carrying out this command. Speaking of eminent Jesuit theologians, the Pope said that "being as they were, men of extraordinary virtue and talent, and applying themselves assiduously to the works of the Angelic Doctor, with certain arguments they expounded his tenets in a manner full and excellent, they adorned his doctrine with the rich trappings of erudition, they made many keen and practical deductions therefrom for the refutation of new errors, adding besides whatever declarations or more exact decrees had since that time been made by the Church in this same field. The fruits of their industry no one in truth can spurn without loss to himself." (Apostolic Letter *Gravissime Nos* to the Jesuit General, 1892.)

—GERALD KELLY, S.J.

SEARCHLIGHTING OURSELVES

Many shrewd observations for retreats and tridua are found in *Searchlighting Ourselves*, the Retreat Notes of Father Timothy Brosnahan, S.J., edited by Francis P. LeBuffe, S.J. The book contains notes on the various meditations of The Spiritual Exercises, several conferences on basic points of the spiritual life, and a number of special meditations, notably a series on the Beatitudes, for use during tridua. Jesuit Seminary and Mission Bureau, 51 East 83rd St., New York 28, N.Y.

Works of God Made Manifest

Dominic Hughes, O.P.

CHARITY and solicitude for souls moved Father Ellard (REVIEW FOR RELIGIOUS, November, 1949) to lay several strictures upon Father Garrigou-Lagrange's *Three Ages of the Interior Life*. That same charity now prompts a staying hand.

Petulance or truculence cannot rise to defend either side in charitable controversy. Neither party can reprove the sincere expression of an opinion any more than either can approve indefiniteness in doctrine or ineptness in expression. Rather both must call upon charity's constant companion, wisdom, whose "abode is in the full assembly of the saints" (Ecclesiasticus 24:16).

However unqualified writers or readers may be in matters secularly or sacredly scientific, their judgment from wisdom will partake of that calm and certitude of those aware that "If anyone desires to do His will, he will know of the teaching whether it is from God" (John 7:17). Even in these controversies about subsidiary doctrines and their suitable expression something of the clarity and security of a truly wise appraisal is attainable, "for the spiritual man judges all" (I Corinthians 2:15).

The judgment of the spiritual man is based on neither caprice nor allegiance, but solely upon wisdom. "It pertains to wisdom," —St. Thomas, the Common Doctor, expressed the common doctrine—"to consider the highest causes through which it may judge of other things with the greatest certitude and according to which it should order other things" (*Summa Theologica*, II-IIae. q.45, a.1). Wisdom, then, has one main product and two by-products.

The primary product of any habit of wisdom is a "consideration of the highest causes." In the different orders of reality and knowledge, various highest causes attract the attention of divers kinds of wise men. In any case, however, the object of wisdom's consideration is the ultimate, in words as in works. In works the absolute ultimate in no way ordered to anything further, and the measure of all, are the works of God made manifest in the works of Christ. Relatively ultimate, first and last in a particular line, and the measure of that group, are the works, for example, of a founder of a religious society, so that St. Ignatius would be the measure of the accomplishments as Jesuits of his followers, even of the glorious achievements

of St. Francis Xavier and St. Robert Bellarmine. In words, the absolute and unassailable ultimate is the voice of the Church and Sacred Scripture. Relative ultimates, too, are found in various writings: those of St. Thomas for the whole of theology, those of St. Alphonsus Liguori for practice in moral problems, and those of St. John of the Cross in matters mystical.

Upon the basis of this "consideration of highest causes" wisdom has as one of its by-products a judgment of things other than the highest cause itself "with the greatest certitude." The maximum of security in judgment is not invariable, but will change according as the highest cause is either absolutely or only relatively ultimate. In matters in which the Voice of God has not yet been heard—or may never be—the certitude attainable cannot be as unqualified as when the Church has spoken. Yet various other causes may be given a limited but appreciable certitude as they more or less cogently eliminate any worthy fear of contradiction. Moreover, some considerations within the scope of wisdom's judgment, metaphysics for example, need admit of no exceptions. Moral judgments, of which the mystical is a phase, however, can attain a certitude about human actions only "as they most often happen." "For it is the mark of the educated man to look for certitude in each class of things just so far as the nature of the subject admits" (Aristotle, *I Ethics*, c. 3).

In this spirit, St. Augustine, who was well aware that no case was finished until Rome had spoken, expressed a wise certitude:

"I do not wish my reader to be bound down to me, so I do not wish my corrector to be bound down to himself. Let not the former love me more than the Catholic faith, let not the latter love himself more than the Catholic verity Do not be willing to amend my writings by thine own opinion or disputation, but from the divine text or by unanswerable reasons." (On the Trinity, Bk. III, Preface.)

The mere possibility of an unwarranted contradiction—because his every word was not inspired or even uncontested—was not enough to unsettle the mind of St. Augustine, even about what he himself had written. Certainly others reading his words so often approved by the Church can reach the "greatest certitude." Likewise, concerning a wide variety of matters, even without a decision of the Church or a consensus of theologians, certitude can be had upon the basis of either the arguments proposed or authorities cited.

The citing of authorities is not a matter of number but of weight. The weight of one Doctor of the Church can overbalance toward

certitude any dispute, despite the contradictions of a multitude of theological scribes. Weighing such authority is the second by-product of wisdom. From a catalog of opinions or an enumeration of members of various schools a deep appreciation of human limitations may be derived, but scarcely a wise judgment. Wisdom, in addition to considering the highest causes and judging other things with the greatest certitude, orders other things according to the highest cause, either in any particular grouping or according to the absolute ultimate itself. It does not gather a crowd but establishes a hierarchy. Not how many authors may be found who differ from one another, but how they are arranged relative to the primary master of the subject, e.g., John of the Cross—such is the judgment of wisdom.

This wise ordering of authors, moreover, avoids two extremes. Spiritual atavism is inclined to bow so low and so often before the ancestral authority of a father, either of the Church or even of a particular spiritual family, that little opportunity is afforded for examining or explaining doctrinal implications or making practical applications. The other extreme to be shunned, more a tendency than a tenet, is a mollified "modernism." Those affected by it are disposed to judge the latest as the best, the more contemporary as the more commendable. The foundation for avoiding both extremes, too much of the past, too much of the present, and of formulating a truly wise judgment is an ordering, not according to personal preferences but according to principles.

The principles of wise judgment are not personal but the perennial preferences and special approbation of the Church. When the Popes have praised and so often used particular authorities, e.g., St. Augustine or St. Thomas, as the highest, though not the exclusive causes for engendering certitude in the judgments of the faithful, there is little fear of worthy contradiction in following their example. In that case, other theological or spiritual writers, as they more or less approach and approximate the doctrines of these highest causes of the greatest possible certitude will take their place in the estimate and esteem of wisdom. The impressiveness of such considerations as numbers, either of authors or copies of their works sold, availability in English, or other such shavings of certitude is, for wisdom, negligible compared to the arguments or authority of but a single Doctor of the Church.

These teachers of the "mind of Christ" offer principles at once profound and practical. The highest in heaven always seem the most down-to-earth. None realized more than they how each soul

must budget its talents, using a few well-coined principles throughout its spiritual life to make both ends meet—in God. Prodigality in principles and in words, they were sure, would contribute to neither practicality nor profundity. With but little, and all of that Christ's, they sought and saw the deep things of God and the deep things of each soul on its way towards Him. The profundity and practicality of other spiritual writers can be wisely appraised only as it more or less approaches what is found in the Doctors both in their wisdom by infusion and their wisdom by industry.

Together in a single act these fountainheads of truth converged to give the saintly doctors their certitude. In others—so often what is united in superiors is divided in inferiors—an actual judgment is the result of either one or the other, either of wisdom by infusion or of wisdom by industry. Wisdom by infusion, the science of the saints, as a Gift of the Holy Ghost judges with certainty and orderliness, not through metaphysical discourse, but by a loving accord with its object—"by tasting and seeing that the Lord is sweet." Wisdom by industry, the science of theology, on the other hand, secure though it is in the principles of faith, suffers the labors and infirmities of all human effort. Yet, at times, wisdom by infusion must appeal to wisdom by industry to corroborate its expressions and to co-ordinate its findings; the mystics and spiritual writers must submit divine truth to the scribes in theology for a test in human terms.

Wisdom's test, in human terms, concerning the charitable controversy over the divergent views of Father Garrigou-Lagrange and Father Ellard involves two major considerations: doctrine and method.

The points of doctrinal divergence most worthy of mention concern the Gifts of the Holy Ghost; contemplation: its place and kinds; and the unity of the interior life. The methodological differences arise either positively from the stress or emphasis of one doctrine more than another, or negatively through the omission of detail by some considered as integral to any spiritual treatise.

WISDOM IN WORDS: DOCTRINE

The points controverted concerning the Gifts of the Holy Ghost are their necessity, nature, function, and number. Concerning each of these points separately, and cumulatively, too, Father Ellard brings forth his hobgoblin—uncertainty.

Upon how little might be said with certainty there can be found only the sole small voice of scholarly research, Father DeBlic, who

minimizes what even Father De Guibert, S.J., thought an irreducible denominator. Many Dominican theologians are cited as recognizing a controversy upon the matter, but the conclusions of each do not seem worthy of mention by Father Ellard. If this process were pushed to its principle, it would imply that as soon as a point is questioned it immediately becomes questionable, and as soon as doubted, doubtful. Such can scarcely be a moving principle to wisdom which has ordered authorities according to the highest among them and thus attained the "greatest certitude." To corroborate the general judgment of wisdom, however, each subordinate point which has come under scrutiny may well be examined.

The necessity of the Gifts, as explained by St. Thomas, seems to have suffered the least from the minimizing tendencies of later and lesser theologians. None of the mystics, moreover, have found them a luxury. They are vital to the life of divine grace; "the just man," Leo XIII testified in his Encyclical *Divinum illud munus* (May 9, 1897), "has need of these seven gifts." Because of the overwhelming testimony in tradition to the intimate association of the state of grace and presence of the Gifts, even the doughtiest opponent of Thomistic doctrine on the Gifts must treat the denial of this point as negligible.

The nature of the Gifts, however, is quite another matter. "They make us docile to the Holy Ghost," according to a formula sufficiently broad to embrace all variants, but not to preclude precisions. While all would agree that docility to the Holy Ghost is of the essence of the Gifts, as Father Ellard triumphantly pointed out to drive in the wedge of uncertainty, "not all" would concur with St. Thomas in finding them distinct habits in the soul. The words of Sacred Scripture itself give warrant for St. Thomas's doctrine, inasmuch as they imply a unique divine influx. This doctrine of St. Thomas cannot lightly be set aside. His reason cannot be disproved, his authority no one can gainsay. Although obviously not of Faith, his doctrine has an approbation by the Church incomparably above any of those proposed by Father Ellard as competitors for our certain allegiance. Ordinary permission to teach or publish this is only a faint resemblance to the abundant approval given to Doctors of the Church. In them, because of their sanctity and the special scrutiny of their works, the Church recognizes unique witnesses and guardians of her patrimony, the doctrine of Christ. Over and above the acclamations usually given to a Doctor, St. Thomas has received frequent and unique marks of esteem from the Church. Pope Pius V referred to him as "the most certain rule of Christian

doctrine," and Pope Clement VIII was sure that he could be "followed without any danger of error." These and many other statements by successive Popes are not private hyperbole but public declarations, normative if not mandatory in Faith.

Against this weight of certitude from St. Thomas, Father Ellard proposes (p. 305) a theologian described, in a citation from clerical students, as the "Subtle Doctor." Of the subtlety of Scotus there is no doubt; but of the term "Doctor" as applied to him there is considerable reason for hesitance. No more of a Doctor of the Church than so many others who have taught in her schools throughout the centuries, Scotus has neither the approval of his sanctity nor of his doctrine that is required of a Doctor. His opinion is, therefore, of an entirely other order in certitude from that of St. Thomas. It is on a plane with that of Suarez, who could not concur with St. Thomas in the matter of grace but could affirm against Scotus that he appreciated the importance of distinguishing between the virtues and the Gifts.

The allegiance, moreover, of St. Francis de Sales to the doctrine of Scotus cannot be alleged with certitude. The Gifts are, in the words cited by Father Ellard (p. 306), "the virtues, properties and qualities of charity." (Cf. *The Love of God*, XI, 15.) "Speaking precisely," as St. Francis assured us he was doing, all these entities are distinct from the essence, although perhaps inseparable from it. In like manner, although the Gifts and charity are always together, they do not merge into one habit, otherwise the same might be said of St. Francis de Sales' doctrine of the relation of charity and the other infused virtues. Charity would not then be the "gift of gifts" (XI, 19), but the one gift, not the essence or bond of perfection, but the whole of the spiritual organism. There is nothing sufficiently explicit in the words of St. Francis de Sales to indicate an approval of the Scotistic opinion or the disapproval of the doctrine of St. Thomas. Even if a rivalry were established between these two Doctors of the Church, inasmuch as the matter is one of theological principles, the preponderance of authority would easily go to St. Thomas.

To St. Thomas, then, and not to Father Garrigou-Lagrange, wisdom looks for its "highest cause" according to which it might order other opinions and thus attain the "greatest certitude" possible concerning the nature of the Gifts. Obviously, Pohle-Preuss, Forget, Van der Meersch, and legions of other writers who subscribe to what is least as what is safest, are far from disturbing the certitude of a

soul in which wisdom dwells. The judgment of wisdom appreciates the authority and approves the arguments, the sublimity and certainty, of the doctrine on the Gifts proposed without equivocation by St. Thomas.

Allegedly based upon St. Thomas and employing his authority is the more recent confection of two different modes of the Gifts in life. The gesture with which Father Ellard includes Cardinal Billot among Thomists is so expansive that it would embrace all who, for one point or another, approximate the teaching of the Angelic Doctor, whose method, doctrine, and principles are to be held by all teachers as sacred according to the mandate of the Church (*Code of Canon Law*, canon 1366, § 2). Moreover, the contemporary proponent of the theory of two modes of the Gifts in this life, one ordinary, the other extraordinary, was immediately and unhesitatingly denounced as having mistaken and misquoted St. Thomas by Fathers R. Dalbiez (*Études Carmélitaines*, April 1933, pp. 250ff.) and P. Périnelle (*Revue des sciences philosophiques et théologiques*, November 1932, p. 692), as well as by Father Garrigou-Lagrange (*La Vie spirituelle*, November 1932, suppl. pp. [77]ff). Such total misinterpretation of St. Thomas cannot be a "form of modern Thomistic theory on the Gifts," as Father Ellard would have it (p. 310), but rather a warning against making St. Thomas a witness to any elaboration prejudicial to his principles. Certain, partly because it is "seamless," Thomistic doctrine preserves its purity and integrity by faithful adherence to the "method, doctrine, and principles" in the text of St. Thomas, particularly in the question of the nature of the Gifts.

The number of the Gifts is likewise clearly and authoritatively determined in the text of St. Thomas. As always, he is in full accord with the texts of Sacred Scripture which the Church and the best exegetes consider most reliable, as well as the sense of the Church in the hymn *Veni, Sancte Spiritus*, and the *Catechism of the Council of Trent*. St. Augustine is of the same mind (cf. *On Christian Doctrine*, II, 7), and St. Francis de Sales refers to the "seven Gifts of the Holy Ghost" (*The Love of God*, XI, 19) in a text otherwise considered probative by Father Ellard (p. 306). To introduce and perhaps induce a doubt in the traditional enumeration as taxative or "limitative," Father Ellard cites (p. 309) an author who would amplify the number as by "an infinite variety of shades." This plethora, seven is a "plenitude," the same author affirms is the intention of the sacred authors, "as we know." How we are to know,

however, is not indicated. Either a private revelation or some extremely adroit exegesis would be necessary to belie the authority of Doctors of the Church, who, so close to the primary author of Sacred Scripture—the Holy Ghost—have considered the Gifts as numerically determined.

Determination by the Doctors on one point may leave still another undetermined with exactly the same cogency and certitude. St. Thomas himself, having given, on the authority of another, a general schema of the functions of the various gifts, found it necessary to reconsider one of its aspects. "Who will assure us that the last is perfect?" Father Ellard quotes (p. 309) a scholar who has studied the point. Who, on the other hand, will be temerarious enough to insist that the last is imperfect or less perfect than any other proposed? A distinction and argument which, after long thought, had clarity and cogency for St. Thomas has the added note of authority for those who wisely appraise both the change and the conclusion. In making his schema, St. Thomas realized he was establishing an appropriate parallel, an educative device, an argument of convenience. Neither he nor St. Augustine—nor Father Garrigou-Lagrange—attributes the same probative force to a schema as to a syllogism. Indeed, *The Three Ages* evidences an admirable conformity to the doctrine of St. Thomas, and his classical commentator, John of St. Thomas, in the substance and schema for the functioning of the various Gifts.

The final point concerning what Father Ellard chooses rather ungraciously to call "the present-day Thomistic hypothesis" of the Gifts is their association with the doctrine that some graces are intrinsically efficacious. A larger issue is involved here than the matter of the Gifts and it should not be treated by innuendo. If at this juncture "many people pause," as Father Ellard expects (p. 310), because the common pre-Reformation doctrine on the efficacy of grace and the nature of the Gifts are "indissolubly bound" in doctrinal integrity, will it be to neglect an assured and consistent teaching for one that is hopelessly entangled in affirmations, denials, and compromises? Those who demur at the doctrine of grace as expounded by St. Thomas cannot fail to deny his teaching on the Gifts. Only a compromise could enable Suarez to affirm the doctrine of St. Thomas on the nature of the Gifts and deny his doctrine on grace. Such compromises are always uncertain, as the doctrinally internecine conflict among Molinists and Congruists amply testifies.

Somewhat as a summary of his consideration of the Gifts,

Father Ellard implies (p. 311) that because leading Thomists are aware of controversies they themselves are subject to uncertainty. Nothing could be further from the truth, unless that Catholics by their cognizance of heresy diminish their faith. Moreover, because the teaching of *The Three Ages* is based upon what "the great majority of theologians hold with St. Thomas," a wise judgment would concede Father Ellard but poor pleasure in having ferreted out an admission that "*not all* [*italics his*] theologians agree on this particular fundamental point." Upon such minimal evidence and defensive techniques only an artificial uncertainty and imprudent reservation or suspension of judgment can be built. Father Ellard emphasizes complexity and confusion, Father Garrigou-Lagrange the "certitude of the great directive principles that illuminate all spirituality (cf. p. 311)." In the matter of the Gifts, their necessity, nature, number, and function, not St. Thomas' and Father Garrigou-Lagrange's unassailable doctrine, but Father Ellard's unresolved doubts lead to "disillusionment and discouragement" which all are so solicitous to avoid.

Another complex question in need of "great directive principles" is that of contemplation. Concerning the exposition of contemplation in *The Three Ages*, Father Ellard seems to find two points of difficulty: the presence of acquired contemplation; the place of the infused. With regard to acquired contemplation, Father Ellard finds reason for criticism in the fact that Father Garrigou-Lagrange gives it "hardly any place" in his synthesis of the entire interior life, while the Carmelite Father Gabriel of St. Mary Magdalen devoted "half his work, *St. John of the Cross*" to justifying its place in Carmelite theology. The same Carmelite, however, gives as his wise and orderly conclusion (pp. 199-200) that "the central thesis of the Thomistic spiritual synthesis is supported by the doctrine of active contemplation." Even if Father Ellard, in the *Three Ages*, would replace "hardly" with "half" to suit his preferences, the wise ordering of part to whole in both Carmelite and Dominican is obvious.

Moreover, "St. Theresa never speaks of any other than infused contemplation," Father Gabriel states categorically (p. 111), while he and others can find only equivalents of the term in St. John of the Cross. Both the problem of terminology and the point of doctrine concerning the "beginning of contemplation" (*Dark Night*, I, 9) and the "acquired prayer of recollection" receive ample and appropriate treatment in the chapter on "Contemplative Prayer" in *The Three Ages*. More would make a part into a polemic.

If others disagree with Father Garrigou-Lagrange in this matter it should not be surprising. The harmony he has indicated between St. Thomas and St. John of the Cross is well-founded in the best Carmelite and Dominican authorities. If a dissident attitude arises from the outside and even seeps within, the foundations of accord in the Theresian and Thomistic teachings are not tragically undermined.

Without mentioning either the Common or the Mystical Doctor, Father Ellard has assembled a variety of authorities (p. 303) to indicate a confusion on the place of infused contemplation. The teachings of Msgr. Saudreau, Tanquerey, Crisogono, and Naval—all but the last two differing from one another—are arrayed against that of *The Three Ages*. No mention is made, however, of which of all in the field more closely conforms to the doctrine of the Doctor of Contemplation, St. John of the Cross. Tanquerey, Crisogono, and Naval are not even close. Msgr. Saudreau confines contemplation to the unitive way. With "a great difference indeed" (p. 303) Father Garrigou-Lagrange conforms exactly to the doctrine of St. John by placing infused contemplation in both the unitive way and—to use St. John's own words—"the way of proficients, which is also called the illuminative way, or the way of infused contemplation" (*Dark Night*, I, 14). This explicit testimony of the "highest cause" in matters of contemplation and Father Garrigou-Lagrange's strict conformity to it, leaves but one judgment for wisdom—"greatest certitude" for the doctrine on the place of infused contemplation in *The Three Ages*.

Moreover, when it is a question of the relationship between the Gifts and contemplation, Father Ellard's strictures are utterly confused. His use as an argument from omission of inappropriate texts from St. Francis de Sales and St. Alphonsus "who would have advocated for all a form of mental prayer that is full of inspirations from the Holy Spirit" is pitifully feeble. Fantastic, nothing less, is his assertion that "although in their process nothing has been said about infused contemplation," persons have been canonized, and hence "we can safely conclude" from no mention, let alone non-manifestation, to the non-existence of interior intellectual movements of the Holy Ghost in their souls. Father Garrigou-Lagrange clearly indicates (I, 81) saints and situations in which the activity of the intellectual Gifts are "diffuse." In them the practical Gifts of counsel, fortitude, or fear are more apparent, yet all the gifts will be "highly developed" and wisdom will regulate all. Since the highest of mystical experiences is within the scope of a moral consideration,

judgments must be wisely formed of them "as they most often happen." Exceptions corroborate, not corrupt, certitude in morals, "for the man educated to expect them." Neither the fact that "various exceptions" are admitted to the doctrine of the predominance of infused contemplation, nor its "being so closely associated with a questionable theory of the gifts (p. 312)" is ground for asserting that the Theresian-Thomistic position in the *Three Ages* "suffers" a loss of certitude. Only those who are constantly looking for some "phenomenon in consciousness" which is "humanly noticeable" (p. 314) complain of dangers of disillusionment because the truth of mystical experience did not fit into their preconceived patterns.

From the doctrines on the Gifts and contemplation flows the final point of difficulty: the normality of infused contemplation or the unity of the interior life. To Father Ellard's wonderment, *The Three Ages* "embodies no great new discovery nor corrects any old error" (p. 311). His observation is remarkably exact. The discovery is old, the error is new.

Until the seventeenth century no one lost sight of the unity of the interior life and no arbitrary and artificial cleavage between ascetical and mystical theology was introduced. With the publication of Scaramelli's *Ascetical Directory* and *Mystical Directory*, however the division and its tragic consequences were popularized. Since things ascetical were conceived as ordinary and the mystical, i.e., infused contemplation, as extraordinary, humility became the motive for the humdrum, and many souls apt for contemplation were forced to excruciating torments on the treadmill of discursive meditation. This new error bade fair to destroy an old discovery. To Father Garrigou-Lagrange is due sincere tribute as one of the vanguard leading souls to an appreciation of the traditional teaching on the unity of the interior life, its contemplative graces and gifts. Those only need fear disillusionment or discouragement in his leadership whose limited ideals or faint heart stultify their wisdom.

WISDOM AT WORK: METHOD

Wisdom governs not only the principles of the interior life but their presentation. In *The Three Ages*, Father Ellard finds its doctrinal stress and seeming omissions particularly distressing.

Father Garrigou-Lagrange's stress upon the Gifts of the Holy Ghost is indeed a strain for Father Ellard. For him, "The whole vast construction presented in these two large volumes stands or falls with the special doctrine on the Gifts of the Holy Spirit which

forms as it were the supporting framework for it" (p. 305). Yet Father Ellard himself declared (p. 297) that "degrees of virtues, the functions of the Gifts of the Holy Ghost, various purifications, and the grades of prayer are assigned to each of the three ages." Perhaps the mere presence of the Gifts gives them too much prominence for Father Ellard. One of his authorities (p. 313), and a confrere, Father Poulain, apparently not a theologian, however proficient a psychologist, in his extensive work, *The Graces of Interior Prayer*, somehow manages to avoid any treatment of the Gifts. To anyone acquainted with their importance in traditional spiritual writers, the exposition of *The Three Ages* will seem the mere summary it was intended to be (I, 66).

On the other hand, the omissions Father Ellard finds so lamentable are more nominal than real. If the particular examination deals with the predominant fault, a chapter on that subject should satisfy Father Ellard's justification of it as "one of the major techniques in modern Catholic asceticism." When "for the general examination no precise method is suggested," it need not be a strange omission. Once the "Sins to be Avoided" are mentioned, as Father Garrigou-Lagrange does in a chapter by that name (I, 299), the remainder is left to the individual conscience, even in the Spiritual Exercises, since of its five acts in this matter two are a preface, two an epilogue of prayers. Again in the case of mental prayer, concrete details appeal to Father Ellard as the source of certitude. As a matter of fact, the opposite is true. The more particularized is the treatment, the more it is subject to doubt. The devious details of these devices for praying, whose security for some is largely in their familiarity, are better consciously omitted by anyone who writes with the "certitude of the great directive principles of all spirituality" (cf. p. 311).

The method of *The Three Ages*, moreover, cannot rather "stress theory than practice" (p. 302) if its principal excellence is "its inspirational value," and if "a reader feels his heart warmed and his enthusiasm enkindled" (p. 301). It can scarcely be labeled as more given to "metaphysics than psychology" (p. 302) when the author keeps reminding his readers of the grand dogmas of Christianity, their "infinite elevation," their implications for our "affective and practical lives" (p. 301).

WORDS AT WORK FOR THE WISE

For the wise, who are so either by industry in theology or by

infusion with God's love, a word of conclusion is sufficient. A wise word may not have rhetorical flair, but it cannot be faltering or fallacious. As an expression of the judgment of the "highest causes" with the "greatest certitude" and other things in an orderly manner, it is not an assembly of facts, but an appraisal of values.

The relative values of both content and method between what Father Garrigou-Lagrange and Father Ellard offer for its appraisal leave wisdom no doubt whatever. In points of doctrine Father Ellard seems to be without the solid foundation of a man whose theological industry has made him wise. Despite his erudition—sometimes amid the most trivial sources—his analysis lacks profundity. Its practicality, too, since it fails in its calculated effect, is open to question. In the face of an artificially imposed order, Father Ellard's thoughts ramble and lose themselves in details. When his conclusions are declarative, they waver over a "whatever" (p. 314) or a "whether or not" (p. 316), and when they are an interrogative they are most uncertain. His precision in labelling the doctrines of others he suddenly loses when he lets "Catholic" and "Church" slip into sentences containing ideas he favors (p. 302). All of this gives his article the appearance of a somewhat gauche polemic rather than of a sincere and solicitous appraisal. On the other hand, the magnificent proportions of *The Three Ages* are not often met with in contemporary spiritual writing. Because it presents so well the "great dogmas of Christianity" as well as "their implications for our affective and practical lives," each reader feels his "heart warmed and his enthusiasm enkindled for these great truths" (p. 301).

Wisdom's final word concerning the providential purpose of this and other discordant notes in the harmony of the teachings in the Church on the interior life is after the Model of Wisdom Himself. When the Apostles saw the man born blind, they balanced—unknowingly, perhaps—one rabbinical opinion against another: "this man or his parents?" They were forced to suspend judgment, because seeing only alternatives and not an order to a Highest Cause, they remained uncertain. When they appealed to Christ, He gave them an answer many rabbis would not have considered scientific or satisfying "in terms of human experience." Yet it was sublime and secure. Wisdom Himself replied to the Apostles, and reassures all in the present instance: supernatural security and salvation are accomplished through suffering and the triumph of wisdom—"because the works of God were to be made manifest . . ." (John 9:3).

FATHER ELLARD'S REPLY

In his inspiring introductory remarks on wisdom Father Hughes proposes a restricted, relative, and special sense of "certain." If we accept that, then really there hardly seems to be any necessity of my saying more. He has virtually conceded the great cardinal point of my whole criticism, namely, that Father Garrigou-Lagrange's doctrine on the gifts and the corresponding thesis on infused contemplation insofar as this depends on that doctrine, are *not*, in the plain and ordinary sense of the term, *certain*. *Certainty*, in this sense, especially when predicated of a doctrine that is theological and speculative, is opposed not only to probability, but even to greater probability. Similarly, if the language of *The Three Ages* is to be understood as expressing doctrine that is certain only in a limited and relative sense, I was deceived, and my labor was in vain. Perhaps also some other readers will be misled too.

It seems sufficient, therefore, to notice very briefly only what in Father Hughes's reply is most relevant to my four principal criticisms, and not to say more about certain matters in which he has mistaken my meaning. Nor shall I advert further to several expressions suggestive of what I would disclaim.

Those four contentions were: "*The Three Ages* is theoretical rather than practical; it is one-sided and narrow; an essential part of it, namely, its doctrine of the gifts of the Holy Spirit, is uncertain; and its main thesis is not after all really so significant" (p. 302). I shall follow the order in which Father Hughes deals with them.

First, the gifts. As a simple and practical way of ending this particular argument, I will give to Father Hughes, if he wishes, a list of all the leading theologians of the twentieth century with their works and the appropriate references to what they teach on the gifts. Then he can see at once in black and white whether Catholic theologians agree in proposing as certain, in the usual sense, any such elaborate theory of them as that in *The Three Ages*. These theologians will embody, in varying degrees and ways of course, the present mind of the Church; they will be quite conversant with the altogether unique authority of St. Thomas, and they will be aware also of whatever else is pertinent. In them, considered adequately and properly, not merely arithmetically, will be found accumulated Catholic theological wisdom in its most mature and authoritative form. When the theologians, who are the most competent to judge in a question of this kind, are as greatly divided and as uncertain as

they actually are, on what evidence could particular persons come to certain knowledge in the matter? Possibly they can; but indeed it seems most unlikely. When the authorities disagree or are not positive, it would seem wise for individual persons to suspend judgment.

If, as Father Hughes seems to agree, the two Thomistic doctrines on the efficacy of grace and the nature of the gifts stand or fall together, then most emphatically are theologians divided. As for the Doctors of the Church, the Augustinians claimed St. Augustine for their view on grace; and both Dominicans and Jesuits appealed to St. Augustine and St. Thomas. Among the more modern Doctors, St. Alphonsus de' Liguori is cited for a modified version of the Augustinian theory; and St. Robert Bellarmine for the Jesuits. According to Von Pastor, St. Francis de Sales declared, in a memorandum written for Pope Paul V, "that on the whole he shared the view of the Jesuits; and he added that he had made an exhaustive study of the subject and that he saw considerable difficulties in either opinion. He did not think the time had come for deciding a question on which so many able scholars were unable to agree." (*History of the Popes*, XXV, 240.) These facts concerning the controversy on grace are given, not with any intention of arguing such a matter in these pages, but simply to show that, if Father Garrigou-Lagrange's teaching on the gifts is logically involved in this highly disputed subject, surely it cannot be called *certain*.

Father Hughes writes: "Many Dominican theologians are cited as recognizing a controversy upon the matter [of the gifts], but the conclusions of each do not seem worthy of mention by Father Ellard" (p. 82). In the writings referred to I have not noticed any conclusions contradictory either to the statements quoted from them or to the proposition in substantiation of which the citations were made. If Father Hughes should point out any such conclusion, I shall be glad to acknowledge it. Of course the same five theologians can be quoted in favor of the Thomistic theory of the gifts, and two of them for the certainty of it, for example, Gardeil in the *Dictionnaire de Theologie*, IV-2, 1776, 1777, and Garrigou-Lagrange himself, in *Perfection Chretienne et Contemplation*, II, [88-91]; nevertheless, they witness the fact of disagreement among theologians and admit that others do not share their own view.

Secondly, I said of *The Three Ages* that it is one-sided and narrow. Father Hughes replies that it is in accord, if not with lesser lights, at least with St. John of the Cross, the great and ultimate

(relative) norm in this matter. But the same agreement is claimed by other authors also, among them two Carmelite spokesmen. In other words, there is more than one interpretation of St. John among orthodox Catholics. "But Father Garrigou-Lagrange has the right one." Perhaps he has; but we might be better convinced if he would give us a chance to judge for ourselves. Could he not at least give us fair notice of dissenting opinions?

A fresh sample of divergence is furnished by Father Gabriel of St. Mary Magdalen in his new book, *St. Teresa of Jesus*. Although he writes, "For all that, it can be shown in fact that this teaching of the Teresian school is not irreconcilable with the modern Thomist synthesis of the spiritual life" (p. 44), yet repeatedly throughout the book he contradicts Father Garrigou-Lagrange on the necessity of infused contemplation.

The first point in my criticism reads: "*The Three Ages* is theoretical rather than practical." Of all, this was the least important, especially as instruction and inspiration are also in their own way most practical. Father Hughes objects: "The method of *The Three Ages* cannot rather 'stress theory than practice' if its principal excellence is 'its inspirational value,' and if 'a reader feels his heart warmed and his enthusiasm kindled.'" Why not? In this respect the work resembles treatises on dogmatic theology which are preoccupied with doctrine rather than practice and which can at least be highly inspiring.

Again my critic writes: The book "can scarcely be labeled as more given to 'metaphysics than psychology' when the author keeps reminding his readers of the grand dogmas of Christianity, their 'infinite elevation,' their implications for our 'affective and practical lives.'" The answer is simple. When a book contains dogmatic, metaphysical, and psychological elements, why cannot it accentuate them in just that order? As a matter of fact, *The Three Ages* does.

I cannot imagine how Father Hughes can say: "In the case of mental prayer, concrete details appeal to Father Ellard as the source of certitude."

My final contention was that the main thesis of *The Three Ages*, namely, that infused contemplation comes within the normal development of the interior life, is not after all very significant. It would be pregnant with meaning and significance if according to the mind of its author it were intended to imply that mystical contemplation in the full and obvious sense as described by St. Teresa in *The*

Interior Castle is normally to be expected. St. Teresa's terminology is used and one anticipates something very wonderful. But then one finds out that only "what is essential" is promised us, and that seems much less indeed. Such language is surely apt to deceive the less wary.

On this point, the climax of everything, Father Hughes has surprisingly little. I was careful not to deny the thesis of the normality of mystical contemplation, or the unity of the interior life, or even to call them in question, except insofar as the thesis is presented as a corollary from the theory of the gifts.

Of course I am not suggesting that the tiniest bit of infused contemplation is not a most precious grace. It is, by all means. Rather, the question is whether the mysticism which Father Garrigou-Lagrange holds out in prospect for us is the same as the substantive sublime graces depicted in St. Teresa's *Mansions* and in St. John's *Spiritual Canticle* and *The Living Flame*.

It seems highly fitting that I should add a word on two personal references that some readers will resent. I used a quotation in which Scotus was called "the Subtle Doctor." There appears to be no reason for the depreciatory language which my critic uses. Scotus was one of the most influential of all Scholastic philosophers and theologians; for centuries innumerable times he has been referred to as "the Subtle Doctor" in more or less the same way that St. Thomas is termed "the Angelic Doctor." There was no suggestion at all that he is a Doctor of the Church; yet he is great enough to have been the theologian to whom above all others under the providence of God the Church owes the dogma of the Immaculate Conception.

Likewise it seems inexplicable that Poulain, the author of *The Graces of Interior Prayer, A Treatise on Mystical Theology*, should be referred to with these words: "apparently not a theologian, however proficient a psychologist" (p. 89). True, Poulain was not a dogmatic theologian, and his design in writing on mystical theology was different from that of Father Garrigou-Lagrange, but his work is in certain respects, especially for an account of the facts of mysticism and for practical help in direction, of first-class worth and thus far unsurpassed.

To conclude: if I am right in taking Father Hughes to mean that the doctrine of the gifts is to be considered certain only in a relative and limited sense, and not with the obvious and proper force of that term, then on the chief point we are in agreement. If not, I would

say to readers who have followed this criticism and countercriticism, especially if they have actually read *The Three Ages*, and preferably against the background of Saints Teresa and John of the Cross: "I speak to men of reflection; judge for yourselves of what I say" (I Cor. 10:15).—G. AUGUSTINE ELLARD, S.J.

Communications

Reverend Fathers:

A few years ago in an issue of *Emmanuel* the reviewer of one of the books of Father Garrigou-Lagrange expressed his doubt of the truth of the characteristic doctrines of that eminent theologian, at the same time stating his hope that a more thorough criticism would be made in a lengthier review.

That same doubt and hope have been felt by many who read *Christian Perfection and Contemplation* and *The Three Ages of the Interior Life*. In those works the views of the author on some points of dogmatic and of mystical theology were stated in such a way that the reader if not versed in these matters would conclude that these particular views are not seriously disputed by competent Catholic theologians.

But they are disputed, and to bring out this fact, as Father Ellard has done in his review of *The Three Ages of the Interior Life* in your November, 1949, issue, is to render a real service to the reader of these valuable spiritual books. The truth that some of Father Garrigou-Lagrange's theories are disputed and are not part of Catholic doctrine nor the unanimous opinions of theologians will not hurt anyone. *Veritas vos liberabit*.

In emphasizing the disputed character of these opinions of the gifted writer it is not intended in any way, I am sure, to imply that he has deliberately misled his readers. But Father Garrigou-Lagrange has led the major portion of his life in the midst of skilled theologians. He naturally and unconsciously keeps them in mind as he writes. Yet what he writes is being read by many who are not versed in even the fundamentals of theology and who consequently may easily be misled by his statement of his positions. For the general public a clearer statement of what is general Catholic doctrine and what is not, is certainly desirable.

May I add a personal note? After some experience in directing

souls who have undoubtedly received the gift of infused contemplation, I find it difficult to believe that Father Garrigou-Lagrange has any real concept of infused contemplation at all. Everything he writes leads me to believe that he is really thinking and speaking of that prayer which is variously called "acquired contemplation," "the prayer of simplicity," etc. There is an essential distinction between this simplification of discursive prayer and infused contemplation; and that distinction, I believe, cannot be understood merely from reading the works of mystical writers or theologians. I thoroughly agree with the Benedictine who said that "the conception that St. John of the Cross had of mysticism and contemplation entirely escaped" the gifted author of *The Three Ages*.

No harm can come from giving testimony to the inexactitude of Father Garrigou-Lagrange's distinction between Catholic doctrine and the theories of certain theologians; nor to the incorrectness of his understanding of the fundamental nature of infused contemplation.—A SECULAR PRIEST.

[EDITORS' NOTE: Further communications concerning Father Ellard's appraisal of *The Three Ages* will be accepted. These communications should be kept as brief as the subject-matter permits. If at all possible, they should be neatly typed, double-spaced, with generous margin. The sender should sign his name; and the name will be printed unless the content is of a personal nature.]

SUMMER SESSION

The Pius X School of Liturgical Music, founded by the late Mother Georgia Stevens, will conduct its Thirty-Fourth Summer Session: June 29-August 10. Registration is open to men and women, whether as students matriculated for the B.A. or B.Mus., degrees, or as non-matriculated students; resident and non-resident. Courses will be offered in Gregorian Chant, Gregorian Accompaniment, Conducting, Polyphony, Liturgical Singing, Vocal Production, History of Music, Keyboard Harmony, Music Education, Counterpoint, etc. Members of the Staff have been long trained in the traditions of Solesmes and have national and international pedagogical experience and recognition. Private lessons in organ, piano, and singing may be procured. Membership is held by the School in the National Association of Schools of Music and it enjoys the official approval of the most eminent music organizations. According to a long-established custom there will be lectures by prominent musicologists and the usual series of weekly concerts. Students will be given the opportunity of active participation in the Liturgy by the congrega-

tional singing of Holy Mass, Vespers, Compline, and Benediction. The Very Reverend Monsignor Frederic Teller, D.D., Ph.D., C.G.M. will teach some courses. The Very Reverend Monsignor Martin B. Hellriegel, of the Church of the Holy Cross, St. Louis, Mo., and the Reverend John J. Dougherty, S.T.L., S.S.D. of the Immaculate Conception Seminary, Darlington, N. J., will give daily lectures on the Liturgy throughout the Session. For further information write to: Mother Aileen Cohalan, Director, Manhattanville College of the Sacred Heart, New York 27, New York.

Book Reviews

THE MOTHER OF THE SAVIOR AND OUR INTERIOR LIFE. By Reginald Garrigou-Lagrange, O.P. Translated by Bernard J. Kelly, C.S.Sp. Pp. 338. B. Herder Book Co., St. Louis, Missouri. \$4.00.

The theological and devotional literature about the Blessed Virgin is so extensive that a new synthesis by a capable author is highly welcome. Father Garrigou-Lagrange published such a synthesis in 1941 (reprinted in 1948). The present translation from the French makes his book available for the large number of readers who have come to value his works in English versions.

The book is divided into two parts. The first part, on "The Divine Maternity and the Plenitude of Grace," is doctrinal. It aims at imparting knowledge about Our Lady and her unique position, in subordination to her divine Son, at the very summit of creation and the supernatural order. The pre-eminence of the divine maternity, which dominates all Mariology as the source and end of all Mary's great gifts, is very clearly brought out. Here and there a line of reasoning is pursued that is not very convincing; but strictly theological procedures are hardly to be expected in a work that is more devotional in spirit than scientific. The second part, on "Mary, Mother of all Men: Her Universal Mediation and our Interior Life," demonstrates Mary's activity in the plan of redemption and the important causality she exercises in our salvation and sanctification. In view of the character of the volume, the author has wisely refrained from entering into the contemporary debate among theologians on the precise meaning and function of Mary as co-redemp-

trix, contenting himself with general expressions that should prove acceptable to all parties in the controversy.

The main source for the theological presentation is Merkelbach's well-known *Mariologia*. But the Fathers, the great Scholastics and their later successors, spiritual writers, orators, and Popes are called upon to yield up their treasures. Many gems have been contributed by Saints Ambrose, Sophronius, Andrew of Crete, Ephrem, and Peter Damien. Saints Bernard, Albert the Great, Bonaventure, Thomas Aquinas, Alphonsus, Grignon de Montfort, and Francis de Sales have all offered their riches. Suarez, Terrien, Dublanchy, le Bachelet, and Hugon have generously thrown open their books. And these great names represent but a sampling of the numerous sources consulted and utilized. The encyclicals of Popes Leo XIII, Pius X, Benedict XV, and Pius XI manifest the mind of the Church on recent Mariological doctrine. The Polish Dominican, Justin of Miéchow, provides the inspiration for one of the finest chapters in the book, "Special Aspects of Mary's Queenship." The article on the Rosary sheds fresh light on that well-loved devotion, and suggests a way of practicing it that will be profitable to all Catholics.

The translator has done his part admirably. Comparison with the French edition shows how faithful Father Kelly has been to the original. If we did not know that the English edition is a translation, we could hardly guess that fact from reading the book. And that is the supreme criterion of the translator's success.

—CYRIL VOLLERT, S.J.

IGNATIAN METHODS OF PRAYER. By Alexandre Brou, S.J. Translated by William J. Young, S.J. Pp. xi + 203. The Bruce Publishing Company, Milwaukee, Wisconsin, 1949. \$3.00.

The aim of this book is very clearly stated by the author when he tells us that he set out to discover "what exactly did St. Ignatius want to say, and what did he say" on the subject of prayer. The word "discover" is used purposely, for the many commentators on St. Ignatius have not always clarified his thought nor passed it on unadulterated to their readers. Father Brou observes: "Now it sometimes happens that with the best intentions in the world his thought has been misunderstood. Authors . . . have viewed the teachings of the Saint through a mist of commentary, and a commentator never fails to add something to his text" (p. vii).

Father Brou goes back to sources, the text of the Spiritual Exercises, and he interprets them in the light of St. Ignatius' personal

letters, supplementing his findings with the writings of intimate contemporaries of the Saint—St. Francis Xavier, Blessed Peter Faber, Father Nadal—to mention but three.

The work is divided into four main divisions. In the first St. Ignatius' teaching on prayer and the interior life, the relation of prayer to the apostolate, seeking God in all things, the presence of God, and finally mystical prayer are treated. The second and third parts are devoted to the preparations for prayer and the so-called methods of prayer respectively, while the fourth part treats the counsels for the time during and after prayer, and the rules for the discernment of spirits.

Two features of the teaching of St. Ignatius as presented in this book are noteworthy. First is the continuity of practically every portion of the Ignatian teaching with a tradition of Catholic spirituality which he both inherited and developed into the forms found in the Exercises. The other is what we might call the compatibility of high prayer with the active life of the apostolate. Great mystic that he was, St. Ignatius was eminently a man of the active apostolate, what we would call nowadays a man of affairs. He conceived the man of affairs as a man of prayer, and a life of prayer as not at all incompatible with a full daily schedule. "To St. Francis Borgia he asserts that it is more perfect to be able to find God everywhere and in all things than to have need of an oratory and long prayers to enter into union with Him" (p. 39).

The book combines the excellent qualities of thoroughness and brevity. It can be read and reread with profit.—T. L. MCNAIR, S.J.

LITTLE CATECHISM OF PRAYER. By Father Gabriel of St. Mary Magdalen, O.C.D. Translated by the Discalced Carmelite Nuns. Pp. 44. Monastery of Discalced Carmelites, Concord, New Hampshire, 1949. \$.25 (paper).

People in general who cultivate mental prayer and very particularly all those who would like to practice it in the spirit and after the manner of the Carmelites, traditional leaders in matters of the contemplative life, will welcome this *Little Catechism*. In six chapters and eighty-nine questions it introduces one to "prayer in the contemplative life," "the method of mental prayer," "preparation and reading," "meditation and colloquy," "difficulties in prayer," and "the presence of God." There is nothing theoretical or learned or meticulously precise about it. Evidently it is meant, as its title suggests, to be a simple and practical primer. On the other hand

there are thoughts in it which would be helpful and inspiring, I should say, to almost anyone, even to contemplatives far advanced in the ways of prayer and sanctity. For instance, from the very first page one might learn this distinction between the Christian life and the contemplative life: the good Christian "lives *for* God," whereas the contemplative soul "lives not only for God, but also *with* God." Likewise it is emphasized at the very beginning in a quotation from St. Teresa that to reach the higher degrees of prayer one must perforce add the practice of mortification, "because prayer and comfort do not go together."—G. AUGUSTINE ELLARD, S.J.

BOOK NOTICES

BLESSED MARIA GORETTI: Martyr for Purity, by John Carr, C.S.S.R., is an admirable life of the twentieth-century martyr whom the Holy Father intends to canonize in the course of the present holy year. Blessed Maria sets an ideal before modern youth who live in an atmosphere so perilous to purity. (Dublin: Clonmore & Reynolds, Ltd., 1949. Pp. 70. 3/6.)

Father Louis I. Fanfani, O.P., an outstanding modern canonist, has published a third edition of *DE IURE RELIGIOSORUM*. While keeping all the good qualities of previous editions, the book has been brought up to date and considerably increased in volume. A separate chapter is devoted to the newly established *Secular Institutes*. Four important documents are added by way of appendices: I. The *new Normae* of 1921; II. Letter of the Sacred Congregation of Religious of 1931 on the formation and training of religious for sacred orders; III. Instruction on the enclosure of nuns with solemn vows issued in 1924; and, IV. The Statutes for *Extern Sisters* of monasteries of nuns, approved by Pope Pius XI in 1929 and published by the Sacred Congregation of Religious two years later. These documents are given in the original Latin text. (Rovigo, Italy: Istituto Padano di Arti Grafiche, 1949. Pp. xxxi + 810. L. 2000.)

OUR ETERNAL VOCATION, written anonymously by a Carmelite nun in England, is intended for all, priests, religious, or laity, who are interested in attaining higher sanctity. Of its three main sections, the first treats of sanctity in general, its meaning, its instruments, its fruits (pp. 9-135). The second is concerned with religious vocation in particular (pp. 135-177). The last tells about the sanctity and mission of St. Therese of Lisieux (pp. 177-207).

The doctrine seems to be solid throughout and it is presented palatably by a crisp style tinged with feeling and garnished with

striking illustrations. The book contains some shrewd psychology on the value of sincerity in attaining holiness, on methods of overcoming mental depression, on the natural requisites for a religious vocation. As might be expected, the author emphasizes the "little way" of St. Therese, but she does not derogate from other methods of acquiring sanctity. (Westminster, Maryland: The Newman Press, 1949. Pp. 207, \$2.25.)

BOOK ANNOUNCEMENTS

[These notices are purely descriptive, based on a cursory examination of the books listed. Some of the books will be reviewed or will be given longer notices later. The list is complete up to Feb. 10.]

CARMELITE THIRD ORDER PRESS, 6427 Woodlawn Avenue, Chicago 37.

Take This Scapular! By Carmelite Fathers and Tertiaries. Pp. 270. \$2.50. Unfolds the story of Our Lady's Scapular.

FRANCISCAN HERALD PRESS, 1434 W. 51st Street, Chicago.

Tertiary Office of the Paters. Pp. 103. \$50 (30% discount for orders of 25 or more). A vest-pocket booklet of aids in reciting the office prepared especially for members of the Third Order of St. Francis. Also contains the Seraphic Office, the Office of the Passion, and the Franciscan Tertiary Office with reflections.

M. H. GILL & SON, Ltd., 50 Upper O'Connell Street, Dublin.

Fair as the Moon. By Father M. Oliver, O.Cist.R. Pp. xi + 235. 12s. 6d. A portrait of Mary, the Mother of God and "Purest of Creatures."

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LEMOYNE COLLEGE PRESS, LeMoyne Heights, Syracuse 3, New York.

Inigo de Loyola. By Pedro Leturia, S.J. Pp. xiii + 209. \$4.50. The story of the early life of St. Ignatius up to and including his conversion.

LIBRERIA FRANCESCO FERRARI, Via dei Cestari, 2, Rome, Italy.

Manuale Theorico-Practicum Theologiae Moralis ad Mentem D. Thomae. By Father Louis J. Fanfani, O.P. Pp. xix + 648. This is the first of a set of three volumes. It treats of man's last end, human acts, laws, conscience, the virtues, sins, and censures. It is planned to complete the set within the course of the year.

LITURGICAL PRESS, St. John's Abbey, Collegeville, Minnesota.

Life and Miracles of St. Benedict. By Pope St. Gregory the Great. Translated by Odo J. Zimmermann, O.S.B., and Benedict R. Avery, O.S.B. Pp. xv + 87. \$2.00 (cloth); \$.90 (paper). A translation of Book Two of the Dialogues of St. Gregory.

MCLAUGHLIN & REILLY, 45 Franklin Street, Boston 10.

When the People Sang. By Marie Pierik. Pp. 32. \$.50 (paper). "A simple treatise on the Gregorian Chant, its history and use."

NEWMAN PRESS, Westminster, Maryland.

Treatise on Prayer and Meditation. By St. Peter of Alcantara. Translated by Dominic Devas, O.F.M. Pp. xx + 211. \$2.50. Besides this classic treatise on prayer, the book contains an introduction and sketch of the saint's life and a complete English version of *Pax Animae*, a treatise formerly attributed to the saint.

The Spiritual Life of the Priest. By M. Eugene Boylan, O.C.R. Pp. 161. \$2.50. A reprint of a series of articles which first appeared in the pages of *The Priest*.

The Holy Year of Jubilee. By Herbert Thurston, S.J. Pp. xxiv + 420. \$4.25. An account of the history and ceremonial of the Roman jubilee. Contains many illustrations. First printed in 1900.

The Way of Divine Love. Pp. xxxvii + 532. \$4.25. A complete account of the revelations of the Sacred Heart as made to Sister Josefa Menendez, Coadjutrix Sister of the Society of the Sacred Heart of Jesus. There is also a short biography of the Sister and an analytical index.

Purgatory and the Means to Avoid It. By Martin Jugie, A.A. Pp. 203. \$3.25. A doctrinal and devotional treatment of a subject that is of interest to all. The book is translated from the seventh French edition by Malachy Gerard Carroll.

The Life and Revelations of Saint Gertrude: Virgin and Abbess, of the Order of St. Benedict. Pp. xlv + 570. \$4.00. A reprinting of an old favorite which first appeared some eighty years ago.

Prayer for All Times. By Pierre Charles, S.J. Translated by Maud Monahan. Foreword by C. C. Martindale, S.J. Pp. 328. \$3.50. A book on prayer designed "to make smooth the ways of the spirit and to unfold the eternal message of the nearness of God."

Little Catechism of the Act of Oblation of St. Thérèse of the Child Jesus. By the Carmelites of Lisieux. Translated by Rev. Michael Collins, A.M. Pp. 22. \$.25.

PROVINCE OF ST. JOSEPH OF THE CAPUCHIN ORDER, 1740 Mt. Elliott Avenue, Detroit, Michigan.

Meditations: Volume I: Advent to Ash Wednesday. By Bernardine Goebel, O.F.M.Cap. Translated from the German by Berchmans Bittle, O.F.M.Cap. Pp. 537. \$3.50 (paper).

ST. CATHARINE JUNIOR COLLEGE LIBRARY, St. Catharine, Kentucky.

The Catholic Booklist 1950. Edited by Sister Stella Maris, O.P., for the Catholic Library Association. Pp. 74. \$.65 (paper). "An annotated bibliography, for the most part Catholic in authorship or subject matter, chosen as a guide to the recreational and instructional reading of Catholics."

UNIVERSITY OF NOTRE DAME PRESS, Notre Dame, Indiana.

The Christian Virtues. By Charles E. Sheedy, C.S.C. Pp. xi + 361. \$3.00. A book on moral theology for college students and lay readers.

God and the World of Man. By Theodore M. Hesburgh, C.S.C. Pp. viii + 318. \$3.00. A theological text for the layman. Treatises on faith, God, the Trinity, creation, the elevation and fall of man, the end of the world and man.

JOSEPH F. WAGNER, INC., 53 Park Place, New York 7.

—*Must It be Communism?* By Augustine J. Osgniach, O.S.B. Pp. x + 486. A philosophical inquiry into the major issues of today. The last three chapters are by Jerome L. Toner, O.S.B.

Questions and Answers

—7—

We have an application from a woman who has obtained a permanent separation from her husband and now wishes to try out the religious life. Creusen, *Religious Men and Women in the Code*, p. 135, states: "A wife abandoned by her husband . . . does not need his consent to enter religion. One may see in *R.C.R.*, 1939, under what conditions her entry into religion may be obtained." Please tell us what *R.C.R.* stands for, and, if convenient, give us a summary of the conditions referred to.

R.C.R. refers to a review for religious published in Belgium by Father Creusen and his associates under the title *Revue des Communautés Religieuses* (53 rue Royale, Brussels, Belgium). Here is a summary of what Father Creusen wrote in the answer referred to.

(1) The aspirant must not have been in any way the gravely culpable cause of the separation. (2) There must be moral certitude that she cannot be forced legally to abandon the religious life in order to resume married life. A civil divorce is the best guarantee. (For this the bishop's permission should be obtained.) (3) If the applicant has children, their care and support will have to be guaranteed. (4) The superior of an institute or monastery who is willing to accept her on trial must be convinced that she has an extraordinary vocation and that there are particular reasons to anticipate her perseverance.

If all these conditions are fulfilled, the person in question may appeal to the Holy See for the necessary dispensation. She should do so personally. To this personal appeal a letter of recommendation from her bishop should be added. This recommendation should be given at least regarding the good character of the person, even though the bishop does not wish to support her application for the dispensation. Finally, a letter from the religious superior who is willing to accept the candidate, stating that she believes the applicant to have an extraordinary vocation and that the community is willing to receive her on trial, will complete the official documents required. A baptismal certificate of the applicant and a copy of the decree of civil divorce should be sent along with the other documents.

Father Creusen concludes his answer with the following paragraph: "It must be added that the Holy See shows itself very prudent and very reserved in granting this dispensation. The utmost good will in the beginning is far, it seems, from guaranteeing perseverance

in vocations of this kind. It is useless to encourage the application without exceptional reasons."

—8—

Canon law grants to superiors the *right to extend*: (1) the *postulancy*, but not beyond six months (canon 539, § 2); (2) the time of the *novitiate*, but not beyond six months (canon 571, § 2); (3) the period of *temporary* vows, but not beyond a second term of three years (canon 574, § 2). In any or all of these cases must the *full time of the extension* be observed before the subsequent act may be validly and lawfully placed?

There is nothing in canon law requiring that such an extension of time be completed. Hence, whenever the reason for making the extension has ceased, the superior may lawfully and validly admit the postulant, or novice, or professed of temporary vows to the subsequent step in the religious life.

Regarding the postulancy, no reasons are given in the Code for extending it. Obviously, the superior must have some good reason for doing so, otherwise he would be acting unfairly to the postulant if he were to extend the time of postulancy beyond that required by the constitutions. But if the reason for extending the postulancy ceases to exist before six months have elapsed, the superior may at once admit the postulant to the novitiate with the vote of the council or chapter as prescribed by the constitutions.

Regarding the novitiate, the canon states that an extension may be made in case "there arises a doubt regarding his suitability." Such doubts may arise from physical, intellectual, or moral grounds. When the cause of the doubt ceases, the superior may ask the council or chapter for its vote, and, if favorable, may admit the novice to the profession of temporary vows, even though the six months' extension of the time of novitiate has not yet elapsed.

Finally, in the case of a religious with *temporary vows*, the Code does not suggest any reasons for the extension of the time of temporary profession on the part of the superior. But we may reasonably assume that the reason is the same as in the case of the novice, namely, "a doubt regarding his suitability." In this case, however, poor health is no longer a sufficient reason (canon 637). When the doubt has been solved in favor of the religious with temporary vows, even though only a year or two of the second term of three years has elapsed, the superior may allow the religious to take perpetual vows, after consulting his council or chapter as the constitutions may require.

—9—

Is it contrary to canon law for a postulant to spend the time of her postulancy in a house of the institute away from the novitiate in order to teach a regular schedule of music and the like? In the case in question the postulant lives with the professed Sisters of a convent several miles distant from the novitiate, teaches five days a week, and comes back to the novitiate from Friday evening until Monday morning. She will return to the novitiate in time for the eight days' retreat previous to the reception of the habit.

According to canon 540, § 1, "the postulancy must be made either in the novitiate house or in another house of the institute where the discipline prescribed by the constitutions is faithfully observed under the special care of an experienced religious." Hence it would not be contrary to the law for a postulant to live in a house of the institute away from the novitiate, provided that the discipline prescribed by the constitutions is faithfully observed in that house and that the postulant is under the special care of an experienced religious. That does not mean that she must live isolated from the other members of the community.

As to the occupations of postulants, nothing is determined in the law. Hence authors commonly allow postulants to engage in studies or to teach an occasional course in a school attached to the mother-house. In the case mentioned above, it would not be contrary to canon law to allow a postulant to give a regular course of lectures in music under the circumstances mentioned. Prudence, however, would require that a postulant should not be made to carry a heavy teaching load which might tend to discourage her, or which would not allow sufficient time for the proper performance of the exercises required of postulants.

—10—

If a professed religious from an active community enters a contemplative order, is she required to bring the usual dowry requested by contemplative orders?

Canon 547, § 1 requires that "in the monasteries of nuns, the postulant shall provide the dowry fixed by the constitutions or determined by lawful custom." Again, § 4 of the same canon states: "The prescribed dowry, in the case of institutes approved by the Holy See, cannot be condoned either entirely or partially without an indult of the Holy See; in case of diocesan institutes, without the consent of the local Ordinary." Finally, canon 635, 2° has the fol-

lowing: ". . . as to the dowry and its interest and other personal property of the religious, if he had such, the prescription of canon 551, § 2 is to be observed; the new institute is entitled to demand for the time of the novitiate a just compensation, if this be not opposed to the terms of canon 570, § 1."

To make the question practical, let us suppose that the active community has received \$500 from Sister as the usual dowry. Now Sister wishes to transfer to a monastery of contemplative nuns which requires a dowry of \$5000. How would the question of dowry be handled?

(1) The Sister transferring from an active community to a monastery of contemplative nuns must provide the dowry in full before the end of the novitiate and the actual profession of vows in the new order. (2) This dowry may be provided as follows: first of all deduct the amount of the dowry held in trust by the congregation from which Sister has transferred, since the *capital* of this dowry (\$500) must be handed over to the monastery of contemplative nuns as soon as the Sister makes her profession of vows in the new institute. During the period of her new novitiate, the *income* from the capital of the dowry still held in trust by the active congregation, must be paid over to the monastery for the support of the novice (canon 551, § 2). The balance of the dowry (\$4500) will have to be supplied from the personal property of the Sister, or by gifts from relatives and friends. (3) If the Sister cannot provide the full amount of the dowry required, the active community which she is leaving is not obliged to provide it for her. She simply cannot make her profession in the new monastery until the dowry is provided for, or until it is condoned, in part at least, with the permission of the Holy See or of the local Ordinary as the case may require.

—11—

Have not sick religious confined to bed the privilege of receiving Holy Communion every day?

Undoubtedly sick religious have the right to receive Holy Communion daily if they wish to do so. This is expressly stated in canon 595, § 2, which reads as follows: "Superiors should promote amongst their subjects the frequent, even daily, reception of Holy Communion; and liberty must be given to every properly disposed religious to approach frequently, even daily, the most Holy Eucharist." Surely sick religious are included in this privilege. As was stated in an article entitled "The Care of Sick Religious" (REVIEW FOR

RELIGIOUS, May, 1944, p. 171), "... the practical rule to be followed is to ask them [the sick religious] each evening whether they wish to receive on the following morning or not. They should be given the opportunity of communicating daily should they wish to do so, but they should never be made to feel that they are obliged to do so."

—12—

Kindly give the regulations regarding genuflecting in the chapel, especially for sacristans. Some religious will not take a step in any direction without genuflecting; others are more moderate, genuflecting on entering or leaving the sanctuary or chapel and when passing directly in front of the Blessed Sacrament.

In this matter the rules given for the clergy may well be followed by lay religious, especially sacristans. Hence, whenever a religious passes an altar where the Blessed Sacrament is reserved, he should genuflect except when he is walking in procession. When the Blessed Sacrament is reserved on the high altar, he should genuflect either as soon as he enters the church or before he takes his place. (The latter procedure seems to be more common.) He should genuflect again before leaving. Hence the practice of the more moderate religious, mentioned in the question, should be followed. (Cf. Fortescue-O'Connell, *The Ceremonies of the Roman Rite Described*, 8th ed., 1949, p. 21.)

Report to Rome

[EDITORS' NOTE: As we announced in our last issue (IX, 52), we have permission to print the *List of Questions* to be answered in the quinquennial report by pontifical institutes. The following questions are a continuation of Ch. I, "The Institute and Its Government." More questions will be printed in each issue until the list is completed.

We cannot furnish anyone with copies of this material. A copy of the *List of Questions*, together with the forms required for the *Annual Report*, may be obtained for \$1.50 from: The Archivist, Congregation of Religious, Palazzo delle Congregazioni, Piazza S. Callisto, Rome, Italy.]

ARTICLE II

Concerning the juridical government of the Institute

Concerning the general government

24. a) Is the general Council at present up to its full membership.

b) Do all the general Councillors reside in the Curia.

c) If any are elsewhere, why is this, and where do they live (the place, Province, Diocese).

25. What other general offices are there (Procurator [can. 517 § 1]; Bursar, Secretary, Prefect of studies, etc.).

Concerning the general Chapter; its convocation and session

26. Within the period covered by the Report, has there been a session of the General Chapter.

27. Were the norms of the common law and of the particular law (the Constitutions etc.) which concern the General Chapter faithfully observed; i. e.:

a) The time of the session, the designation of the place, the letter of convocation.

b) The elections of delegates to the Chapter, and of Tellers and a Secretary of the Chapter.

c) The elections of the Superior General, Consultors or Assistants and General Officials who are elected by the Chapter (e.g., Procurator, Secretary, General Treasurer).

28. In all these matters, even in seeking information about the candidates, did all avoid procuring votes either directly or indirectly, for themselves or for others (c. 507 § 2).

29. Who presided at the Chapter:

a) In the election of the Superior General.

b) In the other elections and in the business meetings.

30. Did each of the Provinces and other equivalent units submit their own report to the Chapter.

31. Did the aforesaid reports of the Provinces faithfully represent the true state of affairs, so that they constitute authentic documents upon which general reports may safely be based.

32. Were the following reports presented to the General Chapter in due time, so that they could be conveniently examined by each of the Capitulars and by a Commission elected in the Chapter if that is prescribed:

a) The report on the state of persons, discipline and works since the last General Chapter, drawn up by the Superior or Vicar General and approved by the General Council.

b) The report on the true and complete financial condition of the Institute, drawn up by the Bursar General and approved by the Superior General with his Council.

33. Was the decision on these reports read in Chapter and seri-

ously weighed and discussed before the general elections.

34. Were the minutes of the General Chapter which was held within the five-year period sent to the Sacred Congregation.

Concerning promulgation and execution

35. When and how did the Superior General promulgate those decrees and decisions of the General Chapter which were to be communicated.

36. In the promulgation, were any of the provisions omitted or not faithfully reported; if so why, and by what authority.

37. What measures were taken by the Superior General with his Council and by the other Superiors and Councils to see that the prescriptions of the General Chapter be faithfully reduced to practice.

Concerning appointments to offices

38. Were the norms of the common law and of the Constitutions observed:

a) Regarding the requisites and qualifications of Superiors and Officials (cc. 504, 516).

b) Regarding the manner of appointment (cc. 506, 507).

c) Regarding the duration of offices (c. 505).

39. How many and what dispensations from the provisions of the common or particular law were granted by the Holy See or by Major Superiors:

a) For appointments to positions or offices.

b) For the renewal of the same.

c) Were the conditions attached to these dispensations faithfully observed.

40. Did the Superiors of clerical Institutes duly fulfill, according to c. 1406 § 1, 9° and § 2, their obligation of making the profession of faith before the Chapter or Superior who appointed them, or before their delegate.

Concerning the duties of Superiors: Residence—Making known and observing the Decrees of the Holy See—The canonical visitation—Freedom of epistolary correspondence.

41. Did the Superior General, the General Councillors, Procurator and the other Superiors, observe the law of residence according to the common law (cc. 508, 517) and the Constitutions.

42. How do Superiors see to it that the decrees of the Holy See

which concern religious be known and observed by their own subjects (c. 509 § 1).

43. Is perfect freedom left to subjects, without any inspection of letters by Superiors, in their epistolary correspondence with those persons who, according to the common (c. 611) and particular law, have this right.

44. Were there any cases of secret and clandestine epistolary correspondence, either between religious or between these and secular persons, and what was done to correct these abuses.

45. a) Did the Superior General and other Major Superiors make at the proper time, in person, their prescribed visitations of Provinces, Missions and houses.

b) Did the above-named Superiors make these visitations through delegates.

46. Were the visitations which were made according to the common law (cc. 513, 2413) and the particular law, complete, so as to include:

a) All persons, as regards discipline, religious perfection, priestly life, religious and clerical training and the ministries and works of the Institute.

b) Things and property; their conservation and administration.

c) Places, especially sacred places, divine worship, pious foundations, etc.

47. Were any duly appointed extraordinary delegated visitors sent at any time; what were the reasons and what were the results.

48. What was done to see that the decrees of the visitation be carried out in practice.

Concerning Council meetings

49. Are Council meetings held at the prescribed times and in the required cases:

a) By the Superior General.

b) By Major Superiors.

c) By local Superiors.

50. a) Was the opinion of all the Councillors always asked.

b) Do absent Councillors give their opinion, and if so how.

c) Were any of the Councillors neglected; if so, what was the reason.

51. How often each year during the five-year period did the

Superior General and Major Superiors convoke their Councils.

52. Are the matters in which, according to the common and particular law, Councillors have a deliberative or consultative vote, faithfully submitted to a meeting of the Council.

53. Is the proper liberty of all and each of the Councillors duly recognized in the Council meetings; and in the decisions, appointments and votes of whatever kind, were the norms of the common law (cc. 101, 105 1°, 2°, 3°) and of the particular law always observed.

54. Are the minutes of the meetings duly drawn up and signed.

55. Are the Archives of the Institute, Provinces and individual houses properly equipped and carefully arranged.

56. Are all the offices of the general provincial and local officials actually filled, or are any of them vacant.

THOUGHTS ON ST. JOSEPH

A small book, rich in thoughts on St. Joseph, is *Month of St. Joseph*, by Blessed Peter Julian Eymard. This is rather late to announce it for March; but it could be used in preparation for the Feast of the Patronage of St. Joseph, or at any other time. It is one of a series of publications of Blessed Eymard's works. \$1.50. The Sentinel Press, 194 East 76th St., New York 21, N.Y.

In Memoriam

Father Alfred F. Schneider, S.J., our Editorial Secretary for more than five years, died very suddenly on the morning of February 14. It was the vigil of the Feast of Blessed Claude de la Colombiere, a man whom Father Schneider remarkably resembled both in his acceptance of the cross of ill health and in his cheerful fidelity to the slightest duty. It is difficult to express the value of his services to this *Review*. We have great confidence that his fidelity to the highest priestly and religious ideals was sufficient preparation for the Vision of God; yet, since even the most excellent men have some human frailties, we commend his soul to your prayers.

Eyes Right?

Richard Leo Heppler, O.F.M.

ALL IN ALL, over the years, Noah Webster's work has been giving satisfactory service. Time and again many of us have turned to it in our difficulties and have come away not only with knowledge but also with a more profound appreciation of the man's ability to be neat, exact, and brief. Now, it would be manifestly unfair to accuse Mr. Webster of being unromantic in his definitions. He has no more title to be chivalrous with his words than Dr. Einstein has to be amateurish with his theories. Consequently, a love-smitten collegian might throw his dictionary away in disgust when he reads that the eye is "the organ of sight; esp., the nearly spherical mass, the eyeball, in the bony cavity of the skull, or the orbit including eyelids, eyelashes, eyebrow." The youth would avow that the great Noah Webster had never seen the eyes of *his* Hazel. And he might even be tempted to dare the venerable Mr. Webster—or anyone else—to try to describe the elusive laughter lurking in his Hazel's eyes.

Naturally, we religious do not expect Mr. Webster to go beyond his definitions; we do not expect him to try to describe the eyes we would most desire to have looked into. What words could ever describe the human eyes of Our Lord and Savior Jesus Christ? For that matter, who could ever describe the maternal eyes of Our Blessed Lady, the adoring eyes of St. Joseph, the discerning eyes of the Magi, the patient eyes of Simeon, the priestly eyes of St. John, the sympathetic eyes of Veronica, the contrite eyes of Mary Magdalene, the tear-dimmed eyes of St. Peter, the purified eyes of St. Paul? And what about the eyes we would not like to have seen? Isn't it just as well that Noah Webster did not attempt to describe the treacherous eyes of Judas, the murderous eyes of Barabbas, the stony eyes of Annas, the crafty eyes of Caiphas, the sneering eyes of the Pharisees, the wavering eyes of Pilate, the carnal eyes of Herod, the cold eyes of the Roman soldiers?

That God gave us two eyes to be used for His glory, religious readily admit. That it is possible for us to misuse them for our own greed, glory, and indulgence, no one will deny. To use our eyes the way God would have us use them and not the way our lower nature would incline us must be our constant effort. To aid us in this

undertaking are countless angels and saints, and not the least among the latter is one who put his eyes to excellent advantage as long as he had sight and then made proper use of blindness when God sent that.

Some of the great artists and poets at times permitted themselves long, full, intoxicating gazes upon the teasing loveliness of nature so as to feed their minds with matter for masterpieces. And, in direct opposition, some of the severest saintly ascetics refused to allow their eyes to regard the beauties of creation lest their souls be disturbed in the contemplation of Beauty Uncreated. But St. Francis of Assisi, the poet, artist, and ascetic, was granted the gift of seeing the true beauty of this universe with unclouded vision while recognizing the unmistakable reflections of God's beauty everywhere he looked. He was poet and artist enough to appreciate all the moods and manifestations of nature; he was saint enough to trace instinctively all loveliness back to its source. He could gaze for prayerful hours at sunlight and shadow and storm, at castle and cave and cathedral, at tomb and tent and tabernacle. He never tired thanking God for the moon and the stars and the rivers and the fields. He readily saw brothers and sisters in birds and beasts and rain and fire and wind. It was part of his vocation to be an eye-opener for the rest of us.

But it was his spiritual vision that saved him from being something of a masculine, thirteenth-century Alice in Wonderland. All his life he saw very repulsive beggars, but, as G. K. Chesterton says, he always managed to see through the beggars and recognize Christ. There is no way of measuring the number of lepers he saw, but it is safe to say that he never looked upon one of them without being instantly reminded of the suffering Son of Man. That he never saw a lamb without thinking of the Lamb of God, and that children could walk away with his heart because Christ had favored them, and that a wounded bird could move him to tears, reveal a very delicate sensitiveness. But there was also a definitely virile spirituality in his view of things: he saw at close range rough bandits and treated them like princely envoys; he looked upon Christian and Moslem soldiers ("murderers" might be more exact) and respected them as if they were martyrs of old; each condemned criminal was another Good Thief. Was he unrealistic? Well, one day Brother Juniper told him that God had granted him a vision of hell and that he had seen no Friars there. To this St. Francis replied, "Brother Juniper, you did not look deep enough."

A religious vocation is a calling to be a supernatural detective.

God has generously scattered clues about Himself all around us and He wants us to put them together and find out more about him. We have to try to see the hand of God and the love of God in every person we meet, in every place we go, in every event that happens to us. If we really try to be spiritual sleuths we shall be delighted with all the possibilities around us. The bill-collector may be another St. Matthew, the doctor another St. Cosmas, the salesman another St. Peter of Siena, the beggar another St. Benedict Joseph, the lawyer another St. Fidelis, the police captain another St. Sebastian, the sailor another St. Brendan, the altar boy another St. John Berchmans, the taxi driver another St. Christopher, the farmer another St. Paschal Baylon. The same thing very easily could be continued in the feminine gender by one who knows the patronesses of girls who sell jewelry in the Five and Ten, girls who run elevators in Gimbel's, girls who serve aspirins in soaring airplanes, girls who daily pound their way towards heaven on typewriters, girls who slave at prosaic switch-boards, girls who teach nominative absolutes to bored high school seniors, girls who ease patients into dentists' chairs and money out of their pockets, and so on even to the girls who ride on motorcycles, and the girls who engage in roller derbies. Everybody in the world is either an actual or a potential saint and should be viewed as such.

If we are sharp detectives we shall discern the true dignity of the children who sit in front of us, the patients who lie upon our hospital beds, the employees who trim our lawns, run our errands, and mimeograph our notes. It is true that at meal time you may be tempted to say, "Young Jackson has big ears just like his father, and he is just as dumb." But you will know that God dearly loves both young Jackson and his father, even though He may have been lavish when he fashioned their ears and not when He doled out their brains.

But it would be fatal to conclude that one can become an expert supernatural detective without practicing mortification of the eyes. Pretending that custody of the eyes is stupid is as absurd as pretending that Central Park is the Garden of Eden. If we really want to trace the manifestations of God around us we must be willing to impose restraint upon gazing at anything and everything. If we sincerely desire to gaze forever upon the Beatific Vision we have to restrict our gazing here below.

The need of custody of the eyes as a bulwark for chastity is amply demonstrated by Sacred Scripture. Joseph was unjustly

thrown into prison because the wife of Putiphar did not control her eyes. King David, the boast of the chosen people, fell into a terrible sin because he permitted his eyes too much license. Here is what the Bible says of Holofernes when his soldiers brought Judith to his tent: "And when she came into his presence forthwith Holofernes was caught by his eyes." The sad story of the two evil ancients is but another proof that the eyes of young and old must be guarded. These two men were held in honor because of their age and their office. But they gazed immodestly upon the chaste Susanna, and they were inflamed with lust for her. God saved Susanna and confounded the ancients and gave us the story as a concrete example of the meaning of the words of His Prophet Jeremias, "Death is come up through our windows."

But it is not into temptations against chastity alone that unrestrained liberty of the eyes can lead religious. If a Sister gazes with possessive eyes at a statue or a book she sees in a store and determines to procure it without permission she can violate the vow of poverty. If a Brother gazes with undue complacency upon the saws, hatchets, or tractor permitted for his use, assured that he must have the latest and the best he may be guilty of failing in the virtue of poverty. If a priest, with satisfied superiority gazes upon his diplomas, citations, or signs of office he may be guilty of pride. That a religious might gaze upon the money in the community safe with avaricious eyes is not as likely as that he might gaze with eyes that are bigger than his stomach upon the steaks or lobsters in a choice restaurant. A Sister who with green eyes gazes upon the new habit of another reveals tendencies towards envy. If to the detriment of his work and of his spiritual life a religious spends long periods of time looking over all the vacation-plan literature he can amass he may be guilty of sloth. One who watches the conduct of others with a view to censure them has not yet arrived at the perfection of charity. All religious can gaze upon holy water without any temptations whatsoever, but the same cannot be said of gazing upon fire-water.

This could be continued in a figurative vein. To fail to see the hand of God in all the happenings of the day is to fail in the fullness of faith. To fail to see a friend of Christ in each member of the community is to be weak in charity. To fail to see the will of God in the commands of the superior is to be lacking in the complete spirit of obedience. To look only at the dismal side of things is to reveal the absence of full trust and confidence in God. To look down

upon others is a sign of pride, and to look up to others for recognition and praise is an indication of human respect.

St. Teresa tells us that she lost twelve years of spiritual growth because of her attachment to needless conversations. Who can measure the detriment to the interior life that is caused by unmortified eyes? The spirit of prayer may be weakened, recollection destroyed, silence dissipated, and the desire for perfection blighted by overindulgence in the reading of secular newspapers, magazines, and novels. Too much looking at television may not only drive a religious to an oculist; it may blind him to the importance of daily spiritual reading. Too many movies, shows, and spectacles may permanently stunt the growth of souls.

But to walk around all day with our eyes closed or constantly cast down is to become something of a public menace. We might upset community life (if not a member of the community) if we were to fail to look where we were going. We might land in a hospital or a morgue if we refused to keep our eyes open while we were crossing city streets. Custody of the eyes does not mean that a religious does not see the children in the classroom, the drugs in the pharmacy, the cows in the shed, or the fire in the boiler; it means that we do not allow dangerous images to remain in focus and that we do not lose sight of God no matter where we are.

We can certainly better our spiritual vitality by using our eyes properly. In every classroom, ward, shop, and corridor are crucifixes, statues, or holy pictures. What is the purpose of placing these pious objects in such obvious places? Who but a novice could ask that question? For who but a novice could suspect that these objects have been placed where they can accumulate invisible dust and thus furnish the master or the mistress with ammunition for a daily correction? On the other hand, some religious might be embarrassed if they were suddenly asked what picture hangs in the classroom they daily use or upon which wall in the tailor shop does the crucifix hang. It should be easy for us to look long and lovingly at the crucifix, to see every detail of Christ's death, to read every line of the story of our redemption. St. Thomas Aquinas once asked St. Bonaventure whence he derived all his knowledge. Pointing to his crucifix, the Seraphic Doctor replied that from "this well-spring of light and love" he drew whatever could be found in his lectures or writings. Armies of saints have learned the lessons of poverty, chastity, obedience, humility, charity, patience, fortitude, self-denial, contrition,

zeal, gratitude, and confidence by spending long hours in the prayerful study of the crucifix. And it is comforting to know that we shall spend all eternity as the friends and companions of the saints upon whose pictures or statues we now look each day.

Some people have strange vocations, and Mary Ann O'Donnell had one of the strangest. She was a blind girl who attended a Catholic college in the East. Each day, led by her seeing-eye dog, she came to class and took her notes in Braille and waited to be called on. The other students (they could see) resented the fact that the priest called on Mary Ann; they thought it was unfair. But Mary Ann wanted to recite; she wanted to learn, and she did not want pity. Mary Ann stayed in college only two years; then she went away to recite the eternal praises of the Triune God and to gaze in rapture upon the Father of Lights. Probably she did not know that she was an apostle, but she did teach many of the collegians and the professors to thank God for the gift of sight. She could even have taught religious who daily gaze upon the Eucharistic Lord as He is elevated at Mass or raised on high during Benediction to consecrate their eyes to God so that they may be sure to see Him face to face.

SUMMER SESSIONS

The Institute for Religious at College Misericordia, Dallas, Pennsylvania (a three-year summer course of twelve days in Canon Law and Ascetical Theology for Sisters), will be held this year August 19-30. This is the first year in the triennial course. The course in Canon Law is given by the Reverend Joseph F. Gallen, S.J., that in Ascetical Theology by the Reverend Daniel J. M. Callahan, S.J., both of Woodstock College, Woodstock, Maryland. The registration is restricted to higher superiors, their councilors, mistresses of novices, and those in similar positions. Applications are to be addressed to Rev. Joseph F. Gallen, S.J., Woodstock College, Woodstock, Md.

The seventh annual Psychological Institute will be conducted at the St. Coletta School for Exceptional Children, Jefferson, Wisconsin, from July 19 to August 27. The Cardinal Stritch College, Milwaukee, Wisconsin, sponsors this workshop course for teachers who are interested in special education of handicapped children, and who wish to understand and help slow-learning children in the normal classroom situation. Bulletin available upon request from the

(Continued on P. 130)

Conformity with Christ in His Suffering

C. A. Herbst, S.J.

"AND I, if I be lifted up from the earth, will draw all things to myself" (John 12:32). All things, especially love, the greatest of all things, and the hearts of men. Love longs to be united with its object, to be assimilated to it, to be identified with it as much as possible. A worthy return love to Christ should be measured by the lengths to which His love has gone in loving me. "He loved me and delivered himself for me" (Gal. 2:20). One deeply in love with Our Lord has written: "Imagining Christ our Lord present and placed on the Cross, let me make a colloquy with Him: how from Creator He is come to making Himself man, and from eternal life is come to temporal death, and so to die for my sins. Likewise, looking at myself, what have I done for Christ, what I am doing for Christ, what I ought to do for Christ. And so, seeing Him such, and so nailed to the Cross, to go over that which will present itself to me." (*Spiritual Exercises*, Colloquy to the First Exercise.) What, according to the norm of worthy return love, will present itself to me? St. Paul, a model for all who love Christ crucified, answered for all Christians for all time: "With Christ I am nailed to the cross" (Gal. 2:19).

Christ was eager to suffer for me "unto death, even to the death of the cross" (Phil. 2:8). He longed for that. "I have a baptism wherewith I am to be baptized: and how am I straitened until it be accomplished?" (Luke 12:50). He was so eager to get to His passion that the disciples could scarcely keep up with Him. "And they were in the way going up to Jerusalem: and they were astonished, and following were afraid" (Mark 10:32). And why not? Was He not born for this? The angel told the shepherds the night He was born: "This day is born to you a Saviour" (Luke 2:11), and in the infinitely loving designs of God salvation would come through His passion and death. In contemplating the persons present at the beginning of His suffering life we are urged "to look and consider what they are doing, as making a journey and laboring, that the Lord may be born in the greatest poverty; and as a termination of so many labors—of hunger, of thirst, of heat and of cold, of injuries and

affronts—that He may die on the Cross; and all this for me.” (*Spiritual Exercises: The Nativity.*) The shadow of the cross was already falling on the Child in the manger. In fact, it is hard to explain Bethlehem without Calvary. Christmas points to Good Friday. When Mary “brought forth her firstborn son, and wrapped him up in swaddling clothes, and laid him in a manger” (Luke 2:7), she presented the victim for the cross. Christ came “to give his life a redemption for many” (Mt. 20:28), and although, as His agony drew near, He naturally recoiled from it, He knew it must be so. “Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause I came unto this hour.” (John 12:27.)

“Jesus began to do and to teach” (Acts 1:1). He taught first by example, then by word. “I have given you an example, that as I have done to you, so you do also” (John 13:15). This is true also of His sufferings. “Christ also suffered for us, leaving you an example that you should follow his steps” (I Pet. 2:21). No one of experience has to be told that life is full of suffering. We pray to Mary after Mass every morning: “To thee do we send up our sighs, mourning and weeping, in this vale of tears.” We must unite our sufferings with Christ’s sufferings and offer them with Him to God together with His own if they are to be precious in His sight. We realize this and do it every morning when we pray: “O Jesus, through the Immaculate Heart of Mary, I offer Thee my prayers, works, joys and sufferings of this day.” Even from the point of view of a good selfishness this is the wise thing to do. An old retreat master of wide experience told the priests making the thirty-day retreat: “Offer your miseries to God and they cease at once to hurt.” Our Lord Himself then becomes our consolation. “For as the sufferings of Christ abound in us: so also by Christ doth our comfort abound” (II Cor. 1:5).

Blessed shall we be if we are allowed to suffer something for Christ. The eighth and last and perhaps, judging from His own life, the greatest of the benedictions He spoke over His beloved followers was: “Blessed are they that suffer persecution for justice’ sake: for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake: Be glad and rejoice for your reward is very great in heaven.” (Matt. 5:10-12.) The apostles understood this well, and after they had been scourged “went from the presence of the council, rejoicing that they were accounted worthy to suffer

reproach for the name of Jesus" (Acts 5:41). It is most logical and correct that the members of the true Church of Christ from then till now should take the cross as their emblem and rally around it as the battle flag of their religion. From Constantine to the High Middle Ages Christ crucified was the victorious king: "*Regnavit a ligno Deus*" ("God hath reigned from the Cross"). Then came the spiritual giants and moulders of affective prayer like Bernard and Francis and Bonaventure, with their ecstatic love for the Crucified. The mystics who followed them and the men and women in modern times who were in love with Christ crucified are almost countless. The prophecy is fulfilled: "And I, if I be lifted up from the earth, will draw all things to myself." All things, especially love, the greatest of all things, and the hearts of men.

Conformity with Christ in His suffering, a longing to suffer with Him, to suffer because He suffered, to be identified as far as possible with Christ in His suffering life, to be crucified with Him—this is the aim of those who love Christ perfectly. Union with Christ in His suffering is the finest expression of love for God here on this earth. This is the perfect way to tear ourselves away from sin. "Our old man is crucified with him, that the body of sin may be destroyed, to the end that we may serve sin no longer" (Rom. 6:6). What with all his knowledge and ability Paul said: "I judged not myself to know anything among you, but Jesus Christ, and him crucified" (I Cor. 2:2). Nor was this a theoretical knowledge only nor a pious boast. It was St. Paul's glory to put into practice this knowledge. "God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world" (Gal. 6:14). Crucified and dead and risen to a new life: "And I live, now not I: but Christ liveth in me. And that I live in the flesh: I live in the faith of the son of God, who loved me, and delivered himself for me." (Gal. 2:20.)

This is to be a fool for Christ and with Christ. But "the foolishness of God is wiser than men; and the weakness of God is stronger than men . . . But the foolish things of the world hath God chosen, that he may confound the wise, and the weak things of the world hath God chosen, that he may confound the strong. And the base things of the world, and the things that are contemptible, hath God chosen, and things that are not, that he might bring to nought things that are." (I Cor. 1:25, 27, 28). The author of the *Spiritual Exercises* caught this spirit perfectly and put it into his Third Degree of Humility. "In order to imitate and be more actually

like Christ our Lord, I want and choose poverty with Christ poor rather than riches, opprobrium with Christ replete with it rather than honors: and to desire to be rated as worthless and a fool for Christ, Who first was held as such, rather than wise or prudent in this world." He explains a little more at length in another place. "For as worldly men who follow the things of the world, love and with great diligence seek honors, reputation and the credit of a great name upon earth, as the world teaches them, so those who are advancing in spirit and seriously follow Christ our Lord, love and earnestly desire things which are altogether the contrary; that is, to be clothed with the same garment and with the livery of their Lord for His love and reverence; insomuch that if it could be without offense of the divine Majesty and without sin on the part of their neighbor, they would wish to suffer reproaches, slanders and injuries, and to be treated and accounted as fools (without at the same time giving any occasion for it), because they desire to imitate and resemble in some sort their Creator and Lord Jesus Christ, and to be clothed with His garments and livery, since He clothed Himself with the same for our greater spiritual good, and gave us an example that, in all things, as far as by the assistance of God's grace we can, we may seek to imitate and follow Him, seeing He is the true way that leads men to life." (*Examen Generale*, IV, 4.)

A woman saint, too, of modern times, St. Margaret Mary, caught, lived, and expressed in her own simple but powerful and almost rapturous way the necessity of being conformed to Christ in His suffering life if one is to love Him perfectly. "Ah! I assure you," she writes, "that without the Blessed Sacrament and the cross I could not live, nor could I bear the length of my exile in this valley of tears, where I have never wished to see my sufferings diminish. The more overwhelmed my body was, the more my spirit rejoiced and was at liberty to be occupied with and united to my suffering Jesus, for I had no greater desire than to make of myself a true and perfect copy and representation of my Jesus Crucified." (*Autobiography*, No. 86.) "He also inspired me with so ardent a desire to conform myself to His suffering life, that all I endured seemed to me as nothing. This made me redouble my penances, and, prostrating myself at times at the foot of my crucifix, I said: 'How happy should I be, O my dear Saviour, if Thou wouldst imprint on me the likeness of Thy sufferings!'" (*Ibid.*, No. 29.) He did not do this, but "He asked me for my heart, which I begged Him to take. He did so and placed it in His own Adorable Heart where He showed it to me as a little atom

which was being consumed in this great furnace, and withdrawing it thence as a burning flame in the form of a heart, He restored it to the place whence He had taken it, saying to me: 'See, My well-beloved, I give thee a precious token of My love, having enclosed within thy side a little spark of its glowing flames, that it may serve thee for a heart and consume thee to the last moment of thy life . . . Although I have closed the wound in thy side, the pain will always remain.'" (*Ibid.*, No. 53.) His very next words crowned this Calvary with glory: "If hitherto, thou hast taken only the name of My slave, I now give thee that of the beloved disciple of My Sacred Heart."

Calvary must be crowned with glory. "If we suffer, we shall also reign with him" (II Tim. 2:12); "If we suffer with him, that we may be also glorified with him" (Rom. 8:17). "If you partake of the sufferings of Christ, rejoice that when his glory shall be revealed, you may also be glad with exceeding great joy" (I Pet. 4:13), "knowing that as you are partakers of the sufferings, so shall you be also of the consolation" (II Cor. 1:7). Therefore I ought to count all things to be but loss "that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death" (Phil. 3:10). "For I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us" (Rom. 8:18). For "Eye hath not seen nor ear heard nor hath it entered into the heart of man, what things God hath prepared for them that love him" (I Cor. 2:9) by carrying the Cross and being fixed to it with Him.

We should wish to be conformed with Christ in His suffering life out of worthy return love, because "He loved me and delivered Himself for me." Seeing Christ our Lord present and placed on the cross I ask myself: "What have I done for Christ? What am I doing for Christ? What ought I do for Christ?" The least I ought to do is offer lovingly to Him "my sufferings of this day" that they may console Him in His and be made precious by union with His. We can make no mistake in accepting and offering patiently, lovingly, joyfully even to God whatever He permits to come or sends into our life. To want to have the sufferings and hard things that come our way because we then have what Christ had is to practice the third degree of humility and high virtue. We give clearer expression to the "I want what You had" by inflicting physical pain on our body for love of Christ, by practicing corporal penances. This is a positive, courageous, and energetic approach towards conformity with

my suffering Savior, who first chose to suffer physical pain for love of me. "He loved me, and delivered Himself for me." To be wretched and miserable when we are not suffering with our blessed Lord, to pray with St. Theresa of Avila "to suffer or to die," is to have reached the heights.

Conformity with Christ in His suffering has been the great aim and end of the Saints because His passion and death were the great aim and end of Christ. From Paul nineteen hundred years ago, who exclaimed, "With Christ I am nailed to the cross," to our own day when Thérèse of Lisieux offered her life a sacrifice of love and reparation to God, this has been true. It must be true for me, too, now, today, in a little way, finally in the full measure of the saints when we have grown to their stature. Yes, this is for me, too. After twenty, or thirty, or forty years, perhaps, but still for me. Meanwhile I can pray: "I beseech Thee, most sweet Lord Jesus Christ, grant that Thy passion may be to me a power by which I may be strengthened, protected, and defended. May Thy wounds be to me food and drink, by which I may be nourished, inebriated, and overjoyed. May the sprinkling of Thy Blood be to me an ablution for all my sins. May Thy death prove to me life everlasting, and Thy cross be to me an eternal glory. In these be my refreshment, my joy, my preservation, and sweetness of heart. Who livest and reignest world without end. Amen." (*Roman Missal*.)

ATOMIC BROTHERHOOD CAMPAIGN

The purpose of the Atomic Brotherhood Campaign, organized by the Franciscan Teaching Brothers of the Diocese of Brooklyn, is to secure the prayers of youth for the increase of vocations to the teaching Brotherhoods. Schools receive posters and pledge cards on which the boy or girl checks off a spiritual contribution. Prayers and devotions already common to Catholics are used. In return for this offering, each member is enrolled in the club membership and receives a card signed by the director of the movement and a card containing a prayer for one's choice of a state of life. Already some 40,000 children in elementary and high schools, as well as some college students, have made a spiritual contribution. Full particulars and supplies necessary to take part in the Atomic Brotherhood Campaign may be secured from: Brother Linus, O.S.F., St. Francis Monastery, 41 Butler St., Brooklyn 2, N.Y.

Of the Holy Ghost Who Proceeds As Love

Leo. A. Coressel, S.J.

IN THE MASS of Pentecost Sunday we pray: "Come, O Holy Spirit, fill the hearts of Thy faithful and kindle in them the fires of Thy love." In the sequence of the same Mass we salute the Holy Ghost under various titles: as Father of the poor, as Comforter, as the soul's delightful Guest, as Relief of us pilgrims, as Light of life. This song of praise ends with the petition:

*Grant us in life Thy grace
that we
In peace may die and ever be
in joy before Thy face
Amen.¹*

These truths recall to mind matters that we all too easily forget. We forget who the Holy Ghost is and what we owe to Him, that He is God, that He is our sanctifier, our strength and joy in life and our reward after death. If once these realities were deeply embedded in our consciousness and appreciated they would give timely stimulation to spiritual progress and to zeal for souls.

One way to quicken such a realization is to broaden the horizons of our knowledge of the Holy Ghost. This can be done by considering the names by which He is known. Their meaning will unfold to us something of His nature and point to reasons for His activity as proposed to us in the Mass of Pentecost Sunday.

The names by which the Third Person of the Blessed Trinity is designated are many. Chief among them are the following: Holy, Spirit or Ghost, Love, Gift, Paraclete, Spirit of Truth. Less common are: Bond or Union of the Father and Son, Living Fountain, Power of God, Seal, Ointment, Fire. We want to concern ourselves here with the names by which the Third Person is chiefly known. These names tell us of His nature and office. In this way they differ greatly from ordinary human names. For example, names like John, Elizabeth, and Mary have an entirely proper meaning, but as designating definite, individual men and women, they tell us nothing of their personality traits and human qualities. It is far otherwise with the names of the Third Person of the Blessed Trinity. They not

¹The Saint Andrew Daily Missal.

only identify Him but also tell us much about Him.

We have, perhaps, taken for granted the names by which the Third Person is known. As part of our Catholic inheritance they have been familiar to us since childhood. But we may quite frankly ask ourselves just why the Holy Ghost is so called, why He is called Love, Gift, and so on. Reverently done such a questioning attitude of mind will prove exceedingly fruitful.

The First and Second Persons are called Father and Son because of their mutual relationship. The First Person is really and truly Father and the Second Person just as really and truly is Son. The First Person begets the Second. The Father begets the Son in an eternal generation. This divine generation is more than a figure of speech. The Father truly begets. The Son is truly begotten. We should not regard earthly fatherhood as the real thing and the divine fatherhood as but the shadow of the great reality. The fullness of generation is predicated of God and only secondarily of creatures. As St. Paul says: "For this cause, then, I bend my knees to the Father, from whom all fatherhood in heaven and on earth is named." (Eph. 3:14-15, Westminster Version. This version is also used in other Scripture quotations in this article.)

We see now the reason why the Father and Son are so called. But why is the Third Person called Holy, Spirit, Love, Gift? We already recognize fatherhood and sonship from our own observations. We know of human persons who are fathers and sons. But when we consider the Third Person we have no such guide to lead the way. We have, indeed, experienced love. We know the meaning of holiness and of spirit. The giving and the receiving of gifts are sources of joy. But we are not prepared beforehand for a person who is himself love, holiness, spirit, and gift. Such a person is outside the range of our widest observations. He is beyond the realm of our natural knowledge. For these reasons the person of the Holy Ghost is more deeply obscure in the mysteries of faith than are the Father and the Son.

The name by which the Third Person is most generally known is Holy Ghost. We may, then, begin with an inquiry into the appropriateness of these two words as applied to the Third Person. The Father, as also the Son, is a spirit and is holy. Why, then, are these two words united and applied to the Third Person? St. Augustine tells us a reason: "Since the Holy Ghost is common to both, He Himself is called that properly which both are called in common. For the Father is a spirit and the Son is a spirit; and the Father is

holy and the Son is holy." In other words, the Third Person is called Holy Spirit from the fact that proceeding from both Father and Son, He is called that which both have in common, namely, that they are holy and spirit.

Another and a deeper reason why the Third Person is called Holy Spirit is found in the fact that He proceeds from the Father and Son as Love. As this love, He is, first of all, rightly called Spirit, since the property of love is to move and impel; for example, love moves and impels the lover towards the beloved. But the word spirit also implies a certain impulse and movement. Hence He who proceeds as Love is rightly called Spirit. This is the teaching of St. Thomas Aquinas. He says: "The name spirit in things corporeal seems to signify impulse and motion; for we call the breath and the wind by the term spirit. Now it is a property of love to move and impel the will of the lover toward the object loved."²

The procession of the Third Person may be further illustrated from our own everyday experience. We are conscious of breathing as a movement of air into and out of the lungs. We know, too, that the word breathing is used of vehement acts of the will. We say that a man breathes out love or hatred. Think of expressions like lovers sighing like a furnace, Saul breathing out threats. If we apply this to God, we can readily see why the Third person is called Spirit. Proceeding as Love from the Father and Son the Third Person is breathed forth by them. The Father and Son breathe forth a Breath, a Spirit, a Divine Person, the Third Person of the Blessed Trinity. Thus as Spirit, as Breath of the Father and Son, the Holy Spirit proceeds from them.

This last illustration may be stated in another way. The love which one feels inwardly for a person or object is oftentimes externalized by a deep breathing or sigh, which is expressed in Latin by the word *spiritus*. The Father and Son express their infinite, eternal love for each other in a profound sigh or breath, as it were. This breath is Spirit, the Holy Spirit, the Third Person, God, coequal with the Father and Son.

As is true of spirit so also holiness has a relation to love. The Third Person proceeds as Love. But love makes one holy; it orders one rightly to God. Hence the Third Person is called Holy. This reasoning will appear weightier if we recall that holiness in God is

²*Summa Theologica* 1., q.36, a.1. Literally translated by Fathers of the English Dominican Province.

love of His own infinite being. The Third Person, then, who is possessed of infinite being, as are the Father and Son, and who is the expression of the infinite love of the Father and Son, is peculiarly called the Holy.

The names by which the Third Person is most familiar to us are Holy and Spirit. But He is also called Gift. In the Acts of the Apostles (2:38) we read: "Repent ye, and be baptized, every one of you, in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." The Third Person is not just a gift. He is the Gift, just as He is the Holy and the Spirit. When a gift is given, love is the impelling force. In fact, love itself is the greatest gift one can give another. Now the Third Person proceeds as Love from the Father and Son and has an aptitude to be given to men. He is, then, rightly and properly called the Gift. In this sense He is spoken of in the *Veni Creator Spiritus*:

*Thou who art called the Paraclete
Best gift of God above
The living spring, the living fire
Sweet unction and true love.³*

It will be noted that the three names of the Third Person examined so far, Holy, Spirit, Gift, all have a relation to love. It is by this title, Love, that He is especially distinguished from the Second Person. The Son proceeds by generation from the intellect of the Father. The Holy Ghost proceeds in a mysterious way as Love from Father and Son.

The word love is somewhat abstract, although its action and personification are very concrete to us. St. Paul personifies love when he says: "charity is patient, is kind; charity envieth not" (I Cor. 13:4). But we are not now speaking of such a love. The Third Person is not love personified. He is Love personalized, a Divine Person.

All this is very strange to us. But we have an aid in our own mental processes to help us along the way. When one loves another, He has within himself love, an act of the will, frequently called an affection of the will. This affection may endure over a long period of time. But it also may be lost because of neglect. It may even be replaced by hatred. But when the Father and Son love each other there results a substantial love, one who is Love, a Person, the Third Person of the Blessed Trinity. We know this because each of the

³Translation from Roman Breviary, Benziger Brothers.

Three Persons is God, because the Holy Ghost proceeds as a Person from the will of the Father and Son, and because the Fathers of the Church call the Third Person Love inasmuch as works of love are attributed to Him in Sacred Scripture. "And hope does not prove false, for the charity of God is poured forth in our hearts through the Holy Spirit who has been given to us" (Rom. 5:5).

Another important name of the Third Person is Spirit of Truth. He is so called in the Gospel of St. John: "And I will ask the Father and he shall give you another Advocate . . . the Spirit of Truth" (14:16-17). The Holy Ghost is called Spirit of Truth for several reasons; because He proceeds from Truth, that is to say, the Word, the Second Person; because He is sent to announce the truth; and lastly because He is the substantial love of truth and leads men to love the truth. This title should make us more aware of the necessity of daily invoking the Holy Spirit. We stand in danger of falling victims to the deceits of the world. We are in need of having divine truths brought home to us. Our heaven-given guide can and will enlighten us. He will also inspire us with a love of the truth that we may be able clearly to discern the wisdom of God in the midst of all modern deceits.

Finally the Holy Ghost is called Paraclete or Advocate. An advocate is one who defends his client, who pleads for him. He is an intercessor, a helper, a counselor. The Holy Ghost is our Paraclete, our Advocate. He aids us in our weakness, He pleads for us, He intercedes for us. St. Paul in the Epistle to the Romans (8:26-27) says: "And in like manner the Spirit also beareth up our weakness. For we know not how we are to pray as we ought; but the Spirit himself pleadeth in our behalf with unutterable groanings. And he who searcheth hearts knoweth what is the mind of the Spirit, how he pleadeth before God in behalf of the saints."

The Holy Ghost is also our helper: "And no one can say 'Jesus is Lord' save in the Holy Spirit" (I Cor. 12:3). The Holy Ghost is our counselor. He calls us to good and aids us in our endeavors. He gives joy in accomplishment.

We have seen how the Third Person is revealed to us as Love, Holy, Spirit, Gift, Spirit of Truth, and Paraclete. These names give us a glimpse of His sublime personality. They disclose reasons for the various offices attributed to Him. Proceeding as Love, He is the Holy Ghost, intent on our sanctification, a work of very great love. As Love he is comforter, Father of the poor. As Love He is Gift, the soul's most delightful Guest. He is Spirit of Truth and Para-

plete, guiding us along the paths of truth and holiness.

For all these reasons we should love the Holy Ghost. We should try to bring Him more and more into our everyday consciousness, since we owe Him so much in life, in death, and in eternity. Since He is Holy, should we not strive to be holy? Since He is Spirit, should we not daily seek the things of the spirit? Since He is Love, should we not ask Him to inflame our hearts with the purest love? He gives Himself to us as a Gift; then we should in return give ourselves entirely to him. He guides us in the ways of truth and grace; we should, therefore, be most grateful to him. We may well try to have continually in our minds and hearts one of the thoughts of the sequence of the Mass of Pentecost Sunday:

*To Thy sweet yoke our stiff necks bow,
Warm with Thy love our hearts of snow,
Our wandering feet recall.⁴*

Summer Sessions

(Continued from P. 118)

Sisters of St. Francis, St. Coletta School, Jefferson, Wisconsin.

The Confraternity of Christian Doctrine will offer a special training course at the Catholic University of America from June 26 to August 5. The aim of the course is to prepare Sisters, Brothers, and seminarians for the various fields of the Confraternity program. The courses of study will be conducted by the Very Reverend Francis J. Connell, C.S.S.R.; Sister M. Rosalia, M.H.S.H.; and Miss Miriam Marks. The first course concerns doctrine; the second, methods of teaching; the third, the apostolate. Students must register for all three courses. For further information write to: The Confraternity of Christian Doctrine, 1312 Massachusetts Avenue, N.W., Washington 5, D.C.

The Department of Education of Marquette University offers courses in moral and ascetical guidance. The ascetical course will be conducted by G. Augustine Ellard, S.J.; the moral course, by Gerald Kelly, S.J. These are graduate courses; enrollment is limited to Sisters. June 26 to August 4. For further information write to: The Registrar, Marquette University, 615 N. 11th St., Milwaukee 3, Wisconsin.

The Religion Department of The Creighton University offers:

(Continued on P. 139)

⁴The Saint Andrew Daily Missal

Practical Application of Psychometrics to Religious Life

Sister M. Digna, O.S.B.

THE principles underlying the use of psychometrics in appraising applicants to religious life were discussed in a recent article.¹

Although many communities do not hesitate to use the findings of the physician in determining the physical fitness of applicants to their congregations or orders, some religious are startled at the thought of utilizing the findings of psychological research in reference to religious vocations. Two recent studies^{2,3} indicate a new trend in the direction of establishing testing programs as one of the preliminary procedures for admission into the seminary and religious life. As communities employ testing techniques for diagnosing and assessing such factors as the intelligence, the personality, the interests, and the aptitudes of their candidates, they will discover that methods of therapy, amelioration, or control will bring about greater spiritual progress in their young religious. If the candidate enters religion from purely supernatural motives, an objective self-analysis will eliminate much of the time often spent on self-scrutiny in trying to eradicate an overt fault that is rooted in a personality defect. With a better understanding of her own weaknesses and strengths, a young religious may approach the entire problem of self-improvement more intelligently. She will devote less time to self and more to God. Test results may be helpful in hastening the development of the supernatural life of the candidate, if admitted, and in screening out those who may be unfit for religious life. This report attempts to illustrate in a concrete manner some of the predictive aspects of tests for ascertaining the possible adjustment or non-adjustment of applicants to religious life.

Ordinarily the adjusted person is one who can adapt reasonably

¹Sister M. Digna, "That God's Will Be Known." REVIEW FOR RELIGIOUS, VIII, (July 15, 1949), 201-207.

²Thomas J. McCarthy, "Personality Traits of Seminarians." *Studies in Psychology and Psychiatry from the Catholic University of America*, V, (June, 1942), 1-46.

³Sister Richarda Peters, O.S.B., "A Study of the Intercorrelations of Personality Traits among a Group of Novices in Religious Communities," *Studies in Psychology and Psychiatry from the Catholic University of America*, V, (December, 1942) 1-38.

well to any reasonably adequate situation. Father Curran,⁴ who supports or at least bases his interpretation of adjustment on St. Thomas, says, in part, that adjustment does not mean merely compromising or coming to terms with problems but delving into the nature of reality. In other words, adjustment implies self-knowledge.

To support the proposition that psychometrics can be used in detecting factors that will predict the future adjustment to life in religion, a group of high school and college records of individuals who later entered religion were examined. The results of intelligence tests and personality ratings were used to classify these young women into three groups: those who could be predicted to adjust well to religious life; those who could be predicted to adjust but with some difficulty; and those who would very likely not adjust. Later, the major superiors who were well acquainted with the subjects substantiated the classification in all but one instance.

The American Council on Education Psychological Examination (ACE) had been administered to all these high school seniors and college freshmen. The American Council on Education Psychological Examination is designed to measure the type of ability required for most college curricula. Although not all prospective subjects for religious life must necessarily be mentally equipped to do college work, the scores do show roughly more about the mental alertness of the individual than could be ascertained in a personal interview; and a low ranking percentile score would indicate that the mental ability of the individual should be appraised more specifically by administering some general mental ability test. However, since the American Council Examination is considered by most authorities as a reliable index of intelligence, these scores were used to study the correlation between intelligence and adjustment to religious life. While the correlation was reasonably high, it was not perfect, for several young women who were evidently very intelligent had failed later to make satisfactory adjustments. In these cases personality factors entered the picture. Sister Richarda Peters, O.S.B.,⁵ came to the same conclusion in her analysis of a group of novices in religious communities. She writes that cognitive ability (intelligence) showed no consistent relationship with the absence of undesirable traits. Evidently, high intelligence is no guarantee that the individual has no

⁴Charles A. Curran. *Personality Factors in Counseling*. (New York: Grune and Stratton, 1945), pp. 260-264.

⁵*Op. cit.*, p. 28.

undesirable personality traits.

Whether high, average, or low intelligence plays an important or a not too important part in the adjustment of individuals to life in religion, personality factors do explain many of the maladjustments in that state. Frequently, several factors contribute in precipitating a certain disorder of personality or behavior, any one of which can be credited as the last straw that broke the camel's back. After all, it is the combination of several elements—familial, physical, psychological, and social—that relates to behavior disturbances and influences adjustment to life and particularly to religious life.

The four methods of evaluating or measuring personality characteristics generally employed are rating scales, intensive interviewing, anecdotal records, and paper and pencil tests. The paper and pencil tests will yield surprisingly good results, for many of the questions on the test could have been asked in a long oral interview. Common sense should operate in determining the purpose of the ratings, for no single test can be diagnostic of the total personality. Certain inconsistencies of scores should be checked by retesting, preferably with a comparable form or another valid personality test. That personality tests are useful for discovering maladjustments in religious life has been noted in a research conducted by Thomas J. McCarthy⁶ on "Personality Traits of Seminarians." His study was not interpreted in a predictive sense for screening or counseling, but was carried on with the hope "that such an investigation would be of help later on in developing an effective personality testing program."⁷

In the present report, the results of the Minnesota Personality Scale were used in studying the personalities of those who later entered religious life. The Minnesota Personality Scale, while not so well-known nor so highly recommended as the Minnesota Multiphasic Personality Inventory, the Bernreuter Personality Inventory, or the Bell Adjustment Inventory, is easily administered and is not too difficult to interpret. The scale is subdivided into five categories: morale, social adjustment, home and family relations, emotionality, and economic conservatism. Typical cases will be used here to indicate some of the possibilities of personality scales as a means of better understanding the individuals who desire to enter religious life. Where results of Strong's "Vocational Interests Blank" were available, these findings were also included.

The data on Student I who became Sister I was appraised. Every-

⁶*Op. cit.*

⁷*Ibid.*, p. 1.

thing pointed to an excellent adjustment in community life. The student ranked in the upper one-third of all college students who took the American Council on Education Psychological Test (ACE) throughout the country. The information from a questionnaire that Student I filled out as a freshman showed that she was one of a large family in a good Catholic home. The other children in the family had attended colleges and universities. Her schooling had been entirely Catholic. Her percentile score for morale on the Minnesota Personality Scale indicated a wholesome attitude toward the Church, school, and government. Her social adjustment percentile showed her to be reasonably gregarious and socially mature. The percentile score in the area of family relations was just on the borderline between good and bad; hence it needed interpretation. Here the data on the freshman questionnaire supplemented the results of the tests. From this data it was obvious that Student I had been wisely helped by her parents and older brothers and sisters to achieve a rather early emancipation from overdependence on her home and family. The student has no feelings of rejection or insecurity, for her autobiography showed that her family life was contented, co-operative, and very happy. Her emotionality score indicated that she was emotionally stable and self-possessed. Her economic attitude was conservative.

Since this student had taken the Strong's "Vocational Interest Blank," the data on her vocational interests were in the files. The basic interest types for Strong's Blank for women are five: (1) technical, including interests paralleling those of dentist, physician, teacher of mathematics, and teacher of the physical sciences; (2) verbal or linguistic, embracing author, librarian, and artist; (3) business contacts, with interests in fields patterning those of life insurance saleswomen; (4) welfare, including the interests of those successful in teaching social sciences, lawyer, personnel worker, social worker; and (5) non-professional interests, as general office worker, nurse, stenographer-secretary, and housewife. The interests are further divided into primary pattern where the interest type shows a preponderance of A- and B-plus scores on the specific occupational keys; the secondary pattern is the interest type within which there are more B-plus and B-minus scores. Student I's primary interest pattern was in the area of authorship and teaching of English and social work. She possessed a high score in femininity, indicating that her interests were largely feminine in nature.

It may be argued that much of this information about a well-

adjusted girl would be self-evident and that tests, personality scales, questionnaires, and interest blanks were simply a waste of time. This example is used to illustrate that tests do have predictive value whether for reinforcing evidence at hand, or for detecting qualities not so obvious.

Student II, now Sister 2, was characterized also by her major superiors as "well-adjusted." Her intelligence score placed her in the lower third of the college freshmen group. Her profile on the Minnesota Personality Scale showed her morale to be exceptionally high. One may predict, however, that an individual with a score as high as hers would likely take a naive and unquestioning attitude toward life; consequently, for her, obedience rarely will be difficult. Her problem and that of her superiors will be to raise to a supernatural level her purely natural inclination to do what others command. Her social adjustment indicated a fair degree of socialization. This score, too, needs further interpretation. As an only child she was largely dependent upon her father for companionship, her social contacts with those of her own age were limited. Her high score in the area of family relations suggests overdependence on her family; in this case, on her father. In the area of emotionality, a score placing her in the upper third of the group reveals that she is emotionally stable and self-possessed.

The results of the Strong's Interest Blank were available. A summary of the ratings demonstrates that Student II had primary patterns in three fields; namely, welfare work including social work, social science teaching, personnel, and law; the technical field as dentistry, teaching of mathematics, and physician; and a third area, business. She had a very low femininity score, signifying that her interests approximated those generally ascribed to men. Here the influence of close association with her father is observed. One of her expressed interests was that of music, but music fell into a tertiary pattern. In vocational guidance work, the counselor would encourage her to use music as a hobby and enter some other field more closely related to her primary interests. With her natural tendency to acquiesce to the wishes of her superiors, she may be able to adjust without resulting tensions to any work for which she has aptitude. For Sister 2, if one were interested in test findings as a means of assisting young religious to adjust to the active part of their life, it might be advisable to retest her to ascertain whether or not any change of interests has occurred because of her close association with women.

Sister 3, who was formerly Student III, is an example of how high intelligence and wise direction has resulted in a well-adjusted religious who definitely was faced with a serious family problem. With an ACE score that ranked her very high among college freshmen, Sister 3 had both the spiritual outlook and the necessary insight to give her a clear understanding of her problem. The Minnesota Personality Scale indicated that her total score in the area of home and family relations placed her in the lower fourth percentile. This was very low. However, her other scores showed that she was socially apt and rather emotionally stable. She had developed spiritual insights rather rare in students because she had spent her high school years under the guidance of a good spiritual director. With her natural qualifications and her confidence in God, Sister 3 is a good example of an individual who overcomes obstacles to the serenity and peace so essential to religious life.

To illustrate further the possibilities of test results as one means for insuring a better adjustment, the records of Student IV, now Sister 4, were evaluated. This student had an unusually high score on the American Council Psychological Examination. She belonged to a good Catholic family of five or six children. Her profile percentiles on the personality test were: morale, very high; social relations, low; family and home relations, high; and emotionality, very low. Her emotionality score in this profile may indicate that Sister 4 will need wise guidance and warm understanding. Her low average in social relations coupled with a low score in emotionality demonstrates inner tensions which may be due to a sense of inferiority or to an inclination to scrupulosity. An adequate analysis of the problem, the conflict, or the complex (be it a sense of inferiority, scrupulosity, or work dissatisfaction) will often reveal satisfactory courses of action for dealing with it. In young religious, it is important that faulty emotional states do not become fixed. Usually such factors are not rectified easily in middle life, but ordinarily these problems can be corrected in young people. Hence in the case of this Sister some definite follow-up testing may be required, unless superiors have considerable time to devote to Sister 4 in order to help her overcome some rather dangerous natural tendencies and to supplant them with the supernatural motives of humility, confidence in God, and obedience to spiritual directors. How do test results aid in such instances? They point out emotional states that perhaps a gay exterior hides very successfully, and this very attempt to inhibit worries and anxieties should be avoided.

Student V, or Sister 5, ranked in the lower one-third of the psychological examination. The personality profile would lead one to predict that this young woman would have considerable difficulty in adjusting as her score in the area of social relations was very low, implying that she is socially inept and is undersocialized with feelings of inferiority. In religion, she may be characterized as "unworldly" whereas she is definitely anti-social. Undoubtedly, religious life will be a decided asset in helping this Sister to overcome her sense of inferiority and social ineptness if she is helped to understand that her attitude toward externs is not necessarily a virtue but a personality defect. By working with this young woman, a superior or another Sister may help her to see the introverted tendencies, not as commendable virtues, but as personality defects. Unworldliness should be based upon the supernatural life and not upon personality disorders.

The next four sets of records concern young women who entered religious life, but either withdrew or were asked to withdraw. The test results, if these had been used in a predictive manner, might have been means of guarding communities against accepting applicants who were very likely unable to adjust. Two of these young women might have been directed into other communities where their adjustment might have been more easily made. The profiles of Students VI and VII might have been interpreted to predict a poor adjustment or none at all.

The score on the psychological examination of Student VI placed her in the lower five per cent of the high-school graduates who were going to college. This student would have had a difficult task in getting admitted into any college. Her scores on the Minnesota Personality Scale were as follows: morale, zero; social relations, low; home and family relations, very low; emotionality, very low; and economic conservatism, exceptionally low. Her low morale predicted that superiors would have a difficult time to help her achieve a spiritual outlook on obedience. The fact that her intelligence was low would explain an additional difficulty—she would be incapable of any deep insight into her own personal limitations. The score in the area of family relations suggests that her home life had been unhappy. Superiors will need to scrutinize and to watch the motives of any candidate whose home life has been entirely unhappy, as the applicant, though totally unconscious of it herself, may be using religious life as an escape mechanism. The emotionality score would predict that this young woman will need the help of a psychiatrist in

adapting herself to normal living in the world let alone within conventual walls. Her low score in the area of economic conservatism indicates that she has pronounced tendencies toward a radical way of life. One may say that since this student was not very intelligent, she was unable to understand the test questions and, consequently, the results may be spurious. Even were that true, then the objection could be raised that that in itself would be sufficient reason for rejecting her since she would be unable to comprehend the duties and responsibilities of religious life. Her test score, however, indicated that she would fall among the low average of the total population, which is not an indication that she was a moron. Low average intelligence is no barrier to getting along in the world, and it may not be so for the convent; but supplemented by her personality traits, it would be a poor hazard for religious communities to accept an applicant whose intelligence and personality traits were similar to that of Student VI's.

Student VII entered the candidature of a community, but she remained there only a short time. From her personality test, one might have predicted a difficult adjustment because of her personality traits. Although her intelligence score ranked her in the upper fifty per cent of college students, or average, her personality profile showed that she would have difficulty. Both the scores attained in morale and social adjustment were very low; her family relations were average; her emotionality was also very low, and her economic conservatism was low. The prediction based on these results would be that the probability of Student VII adjusting to any community life is very slight.

Two students who entered religious life without persevering might be representative of applicants seeking admission into the wrong type of community. Both young women had intelligence scores which ranked them in the upper third of the college freshmen in the country. The personality profile of one followed this pattern: morale, very high; social adjustment, average; family relations, very low; and emotionality, very high. This applicant may have had potentialities for developing into a good religious if her motives for entrance were supernatural, but the low score in family relations stresses the fact that unhappy home conditions may have exerted pressure in sending this girl into the convent. Apparently, she never revealed the home conflict to any one, but instead compensated by creating a fantastic family life for herself. Her overdrawn picture of her home led superiors and companions to question the honesty of

the girl. She was asked to withdraw. The other student also ranked in the upper third of those tested throughout the country on the ACE. Her personality profile pointed to very high scores in all areas; morale, social adjustment, family relations, emotionality, and economic conservatism. One may conclude that her high social score suggests that she does not like to be alone, or, more serious in its implications for religious life, that she may be flighty and unstable. If she is one who is definitely the extrovert type and wishes to consecrate herself to God, she might be directed to an active order rather than to a community that emphasizes the contemplative life. This student, who withdrew from religious life of her own accord, still feels she has a vocation.

This attempt to illustrate the predictive possibilities of psychometrics in a program for the recruitment and training of subjects for religious life is necessarily only exploratory in nature. If communities would develop even a very simple testing program and exchange their findings, it might be possible at some future date to devise a definite type of measuring instrument to assess personalities, attitudes, and interests in terms of fitness for religious life. First, however, a certain antagonism which exists against the use of tests needs to be broken down. Then communities may need to train one or more of their personnel in the construction and use of tests. The barrier is not insurmountable, for a simple in-service program for those who are now responsible for the admission, retention, and training of young religious can be established. In a short time communities may discover further possibilities in the use of psychometrics, not as an only means, but as one aid for screening and developing religious. A thorough understanding of the factors that make for better adjustment in religious life may pay off spiritual dividends that will insure better adjusted religious seeking God through self-purification and through work and prayer.

Summer Sessions

(Continued from P. 130)

Divine Revelation, by Leo A. Coressel, S.J.; and The Church of Christ, by Philip T. Derrig, S.J. Session will also include institutes on: Remedial Reading, Guidance Program, and Communication Skills. June 9 to August 3. For further information write to: Director of Summer Session, The Creighton University, Omaha 2, Nebraska.

Lay Religious and the Laws of Bishops on Confession

Joseph F. Gallen, S.J.

ALL RELIGIOUS realize that they are subject to the universal laws of the Church enacted for religious. These laws are found in the Code of Canon Law and also in the instructions, decrees, and replies that have emanated from the Holy See since the promulgation of the Code.¹

Religious are also subject to the local Ordinaries to the extent determined by canon law (canon 500, § 1). The local Ordinaries may exercise their authority over religious not only by particular directions or precepts but also by law. Subjection to a law creates also an obligation of acquiring a knowledge of the law, and this obligation is especially incumbent on religious superiors.

The laws of the local Ordinaries are called particular laws, since their obligation is usually restricted to a particular territory. The universal laws of the Code are of obligation everywhere for the Latin Church. These particular laws may be enacted by the individual Ordinary for his diocese or by many Ordinaries united in a council. In the United States the laws of the Second and Third Plenary Councils of Baltimore are of obligation in the entire country.² The bishops of a particular ecclesiastical province may also unite in a provincial council and legislate for all the dioceses of the province.

In a diocese the sole legislator is the bishop, who may make his laws in a synod or outside the time of a synod. About eighty dioceses of the United States have modern and printed diocesan legislation, published in book form and obtainable from the respective chanceries. These diocesan statutes are almost universally in Latin, but an English translation, at least of the principal articles, is sometimes appended. The purpose of this article is to give Brothers, nuns, and Sisters an idea of the types of laws concerning confession of

¹The practical way of studying such documents published to the end of 1948 is from T. L. Bouscaren, S.J., *The Canon Law Digest*, 2 vols. and *1948 Supplement* (Milwaukee: Bruce Publishing Company). Later documents can be found in ecclesiastical periodicals.

²*Acta et Decreta Concilii Plenarii Baltimorensis II.* (Baltimore: John Murphy, 1868). *Acta et Decreta Concilii Plenarii Baltimorensis III.* (Baltimore: John Murphy, 1886).

the various dioceses and councils of this country that have been established for them or are of practical interest to them.

I. General Norms

Bishops promulgate their laws in the diocesan synod, the diocesan newspaper, at the conferences or retreats of priests, in pastoral letters, in the diocesan ordo, and in circular letters. From the very nature of law, the bishop wills that religious obtain a knowledge of any law that he has enacted for them. This is the reason for the common precept of diocesan statutes that the faithful are to be instructed in all diocesan laws that affect the laity. Some diocesan statutes explicitly command all religious of both sexes to acquire a satisfactory knowledge of both the universal and the particular law concerning religious.³ It has also been established in a few dioceses that superiors are to have the laws and letters of the Ordinary that affect religious read publicly⁴ or explained⁵ in the religious houses. Religious houses should thus possess either the complete diocesan statutes or a list of at least the statutes that affect religious. Every religious house should also have a file under the heading of the diocese or the local Ordinary. In this file all letters of the Ordinary that are in any way legislative in character should be preserved. Precepts or instructions of a permanent nature given orally by the Ordinary should be reduced to writing and enclosed in the same file. This will help to prevent the misunderstanding that is always a danger in a mere oral expression of law, precept, or instruction, and it will also place this necessary knowledge at the disposal of future superiors. One or two dioceses have commanded that all public documents concerning the relations between the diocese and the religious should be shown to the local Ordinary at the quinquennial visitation.⁶

II. Ordinary Confessors (canon 520, § 1)

Canon 520, § 1 commands that an ordinary confessor be appointed for every house of religious women. Relying on a reply of the Holy See given before the Code of Canon Law, some authors have held that there is no obligation of appointing an ordinary confessor for small houses that number less than six Sisters. This is

³Fargo 158; Acta et Decreta Concilii Provincialis Portlandensis in Oregon Quarti 171. The councils and dioceses cited in this and the following footnotes are intended as examples, not as a complete enumeration. Unless otherwise indicated the numbers with regard to councils and dioceses always refer to paragraph numbers.

⁴Fargo 155; Port. Ore. Prov. 169; Trenton 108.

⁵Port. Ore. Prov. 7; Richmond 69.

⁶Port. Ore. Prov. 170; Trenton 109.

contrary to the better interpretation of the canon, since it is not in accord with the general wording of the canon nor with private interpretations given by the Holy See. The consequences of such a doctrine are also not desirable. Such small convents constitute a sizable fraction of the communities of a diocese. These convents are at least very frequently located in small and isolated towns, where the only priest is the pastor. The pastor, since he exercises authority over the parish school and is well known to the Sisters, is not a desirable priest as confessor. The isolated location of so many of these communities would make the approach to another confessor most difficult. The evident intent of the Code is to give Sisters as much liberty and facility for confession as possible, but the opinion stated above would give many communities of Sisters almost no liberty or facility for confession. The Bishop of Belleville explicitly states in his law that ordinary confessors must also be appointed for small houses.⁷

III. Obligations of Ordinary and Extraordinary Confessors (canons 520, § 1 and 521, § 1)

Diocesan law universally and insistently inculcates the obligations of ordinary and extraordinary confessors of Brothers, nuns, and Sisters. The bishops demand that all ordinary confessors hear the confessions of their communities once a week, on a suitable day and hour, agreed upon with the superior. One diocese has enacted that the ordinary confessor must never allow a second week to pass without hearing the confessions of the community to which he has been assigned.⁸ The laws of another diocese oblige the ordinary confessor of religious women to report to the Ordinary if, for any cause, he has not fulfilled his duties for one month.⁹ At least two bishops state that wilful neglect of this duty can constitute serious matter.¹⁰ The following law is especially practical and opportune: "The ordinaries [i. e. ordinary confessors] of the Sisters are exhorted to be most zealous and self-sacrificing in giving ample opportunity to the Sisters, *especially to those in isolated localities*, of going to confession."¹¹ The failure of the ordinary confessor to appear in convents in isolated localities causes an almost insoluble difficulty. The canonical solution is that the superioress should summon one of the supplementary confessors, but very few dioceses either in their statutes

⁷Belleville 34. ⁸Des Moines 81. ⁹Toledo 79. ¹⁰Davenport 32; Nashville 92.

¹¹Davenport 32; Nashville 92; Owensboro 47. The italics in this and subsequent citations are mine.

or diocesan faculties have appointed supplementary confessors. The extraordinary confessor may reside at a great distance, and the religious are rightfully hesitant to call on him constantly. The next effort at a solution is for the superioress to make the use of occasional confessors as easy as possible, but the very nature of an isolated community reduces this solution to legal theory. The pastor is at least very frequently the only priest in the place, and the work of the Sisters and the isolation of the town may make travel to another town a practical impossibility. It is also true that places at no great distance from large cities can be practically isolated.

Equal fidelity is imposed by diocesan law on the extraordinary confessors, who are to perform their duties four times a year, preferably during the Ember weeks.

The bishops emphasize that confessors of religious are to fulfill their duties with a conscientious regard for the direction of souls towards the higher life of christian perfection. As means to this end diocesan law quite generally commands the ordinary and extraordinary confessors of religious to devote themselves intensively to the study of moral, ascetical, and mystical theology, of the common law of the Code concerning religious, and of the constitutions of the particular institute.¹² A careful reading of the canons on religious will show that very few of them directly affect the daily lives of religious. The obligation of these laws is usually incumbent on superiors. Modern constitutions also do not give many norms of the spiritual life. In the present practice of the Holy See constitutions are composed in great part of canons and other legal articles that the Sacred Congregation of Religious demands. It will, therefore, be oftentimes much more practical for the confessor to study the spiritual directory, ascetical summary, or custom book of the institute rather than its constitutions. An exaggerated idea of secrecy must not prevent the superior from giving these books to the confessor.

IV. *Special Ordinary Confessors (canons 520, § 2; 528)*

The Bishop of Wheeling states very clearly the sane norm of

¹²Confessors will find the following books helpful for a study of the laws that govern lay institutes: Dom Pierre Bastien, O.S.B., *Directoire Canonique a l'usage des Congrégations à Voeux Simples* (Bruges: Ch. Beyaert, 4th edition, 1933); Creusen-Ellis, *Religious Men and Women in the Code* (Milwaukee: The Bruce Publishing Company, 3rd English edition, 1940); Rev. Fintan Geser, O.S.B., *The Canon Law Governing Communities of Sisters* (St. Louis: B. Herder Book Co., 1938); Rev. Bernard Acken, S.J., *A Handbook for Sisters* (St. Louis: B. Herder Book Co., 1931). Bastien is especially helpful, since he also treats the legal articles that originate from the practice of the Sacred Congregation of Religious.

conduct in this respect: "All Religious are admonished to use this privilege of requesting a special confessor only for their spiritual good and greater progress in religious virtues, apart from all human considerations. *Should a special confessor perceive that there is no need of him, let him dismiss the Religious prudently.*"¹³ The special confessor himself is in the best position to judge whether his work is necessary or proportionately useful. He should observe the prudent norm of the law quoted above also at the time that the religious asks him to be a special confessor. It is frequently possible for a priest to realize at the time of the petition that the particular religious will not profit by having a special confessor. It is even possible to encounter a religious who asks for a special confessor and yet has no idea of the purpose of such a confessor. It is not unknown for a religious to be under the impression that all religious should have a special director. Even priests can be imbued with the same principle. Spiritual books and maxims can be misunderstood in this matter.

V. *Supplementary Confessors (canon 521, § 2)*

Canon 521, § 2 commands the local Ordinaries to appoint at least two supplementary confessors available for each convent of religious women in their dioceses. These confessors may be summoned in particular cases for one or more Sisters or even for the entire community, for example, in the absence of the ordinary confessor. The extraordinary confessor of the community is always to be considered also a supplementary confessor. As has been stated above, very few dioceses mention the supplementary confessors either in their statutes or diocesan faculties, but their appointment can be and oftentimes is made by other means. In some dioceses all the pastors as well as all ordinary and extraordinary confessors of religious women are the supplementaries for all convents of the diocese.¹⁴ Harrisburg assigns this office to all pastors of the episcopal city and of each deanery for the religious women of that particular district.¹⁵ Other dioceses mention that the supplementaries will be announced in opportune time by the local Ordinary.¹⁶

VI. *Occasional Confessors of Religious Women (canon 522)*

Sisters are well aware that, for peace of conscience, they may go to confession in any legitimately designated place to any confessor

¹³Wheeling p. 52.

¹⁴Buffalo, Dubuque, Peoria, Pueblo. The diocese of Des Moines has the same but excludes the pastor. ¹⁵Harrisburg 27. ¹⁶Port. Ore. Prov. 188; Trenton 112.

approved for women. Diocesan law usually merely reaffirms the canon in this matter. However, there is a reminder that the right given by canon 522 does not free anyone from the observance of religious discipline.¹⁷

VII. Place for the Confessions of Religious Women
(*canons 522, 909-910*)

The Code of Canon Law prescribes that the confessional for Sisters should ordinarily be placed in their chapel and that their confessions are not to be heard outside the confessional, except in case of sickness or real necessity, and with the observance of the precautions prescribed by the local Ordinary. It is admitted that there can more readily be a justifying cause for placing the confessional of Sisters outside the chapel, for example, in the sacristy, a room adjoining the chapel, or some other convenient room. It is forbidden to hear the confessions of women and also of religious women outside of the confessional except for reason of sickness, weakness of old age, deafness, the probable danger of a sacrilegious confession or of serious infamy, and for other reasons of like import. When a place is to be destined habitually for the confessions of Sisters, it should be designated by the authority of the local Ordinary or according to the norms that he has established. Diocesan law may command that it be designated by the local Ordinary.¹⁸ At such times as retreats it is frequently necessary to erect additional movable confessionals in the convents of Sisters, and practically always these confessionals are outside the chapel. The designation of such temporary places of confession may be made by the superioress or the confessor. The Second Plenary Council of Baltimore¹⁹ and diocesan law in general in the United States rigidly enforce the canonical prescriptions on the place for the confessions of women. One diocese has enacted a reserved suspension against confessors who violate these norms,²⁰ and in some other dioceses a confessor is liable to a suspension for the same violation.²¹

For hearing confessions within the papal cloister of nuns of solemn vows the Holy See has prescribed the following precautions: "Two nuns shall accompany the confessor to the cell of the sick nun and shall wait there before the open door of the cell while the priest hears the confession, and accompany him again when he returns to

¹⁷Port. Ore. Prov. 183. ¹⁸Savannah-Atlanta 51. ¹⁹Conc. Plen. Balt. II, 295-296.

²⁰Cheyenne I, 109, 115. ²¹Philadelphia 31; Pittsburgh 119, 1; Scranton 52, 2.

²²Sacred Congregation of Religious, February 6, 1924. Cf. Bouscaren, *Canon Law Digest*, I, p. 318.

the monastery gate."²² Some diocesan statutes also prescribe that the door is to be left open while the confession of any sick woman is being heard.²³ It is evident that the door is to be closed if there is any danger whatever of the confession being overheard. This exception is also stated in diocesan law.

The emphasis on place with regard to the occasional confessor of religious women has caused at times the error that the legitimate place is required for the *validity* of any confession of women or at least of religious women. Place as such is required only for the *liceity* of the confession. Therefore, the legitimate place is not required for *validity* in the case of the ordinary, special ordinary, extraordinary, or supplementary confessors of religious women. The same is true of any confessor who already possesses special jurisdiction over the religious woman whose confession he is to hear, for example, a retreat master. It is certain from a reply of the Code Commission that the legitimate place is required for the *validity* of confession to an occasional confessor of religious women, not by reason of itself, but simply because the Code has made it one of the two essential conditions for giving him jurisdiction over the religious woman whose confession he is to hear and which he otherwise lacks. Even in this case there will be little fear in practice of an invalid confession. If the confessor has even probably and according to his prudent judgment any of the reasons listed above that justify the hearing of the confessions of women outside of the place of the confessional, the confession will be certainly valid.

VIII. Opportunity for Confession (canon 892)

Diocesan law in general reaffirms canon 892, which obliges pastors and all priests who have the care of souls to hear the confessions of the faithful in their charge whenever they reasonably ask to be heard. The bishops state that there are to be fixed days for confession, which are not necessarily to be confined to Saturday but are to include as many days as are necessary for the particular church.²⁴ Other fixed days are the vigils of feasts and the day before First Friday. Several dioceses command that confessions be heard before Mass on Sundays, holydays, and First Fridays, but these confessions must not be permitted to delay the beginning of Mass. Confessions are also to be heard at the reasonable petition of the faithful outside of these fixed times.

²³Buffalo 73; Pueblo 148. ²⁴Cf. Conc. Plen. Balt. II, 291.

A second and sufficiently large class of diocesan statutes prescribes that confessions are to be heard before and even after daily Mass in the parish churches.²⁵ It seems strange that diocesan law, which has granted the daily opportunity of confession to the very pious faithful who attend daily Mass, has not extended a similar facility to religious. One diocese has given the daily opportunity of confession to religious.²⁶ This singularity is intensified by the fact that the basic reason for the greater opportunity of confession could not have been unknown to diocesan legislators. Cardinal Glennon stated in his statutes of 1929: "It is clearer than the noonday sun that our Holy Mother Church, in favoring the frequent reception of Holy Communion, by that very fact demands that the faithful be given a frequent opportunity of confession even on weekdays."²⁷

It will be of interest to study the documents of the Holy See concerning the greater opportunity to be given to religious for confession. The first pertinent document is the Code of Canon Law itself, which in canon 595, § 1, 3° does not say that religious are to be given the opportunity of confession once a week but *at least once a week*. The second document is the Reserved Instruction on Daily Communion and Precautions to be taken against Abuses.²⁸ The instruction opens with a general section, which applies also to religious. In this section the Sacred Congregation first reaffirms the principle of Cardinal Glennon: "Together with frequent Communion, frequent confession also must be promoted."²⁹ The Sacred Congregation then speaks of the daily opportunity of confession before Mass: ". . . . but that the faithful *who live in communities* should not only go to confession on stated days but should be free to go, without any remarks from their *Superior*, to a confessor of their own choice, and, *what is especially important, that they should have the opportunity to make a confession also shortly before the time of Communion.*"³⁰ The text of these words shows evidently that they apply also to religious. In the very next paragraph the Holy See reaffirms the same principles: "Accordingly Pastors of souls must make every effort to provide in each community, according to the

²⁵Belleville 111; Boston 75; Brooklyn 175; Charleston 95; Evansville 71; Galveston p. 34; Indianapolis 69; Lincoln p. 35; Natchez 128; Paterson 155; Trenton 173.

²⁶Raleigh 54. ²⁷St. Louis 75.

²⁸Sacred Congregation of the Sacraments, December 8, 1938. The complete English translation can be found in Bouscaren, *Canon Law Digest*, II, pp. 208-215.

²⁹Instruction II, 2; Bouscaren II, p. 210. ³⁰Instruction, *ibid.*; Bouscaren, *ibid.*

number of members, one or two confessors to whom each one may freely go. They must keep in mind the rule that, *where frequent and daily Communion is in vogue, frequent and daily opportunity for sacramental confession as far as that is possible, must also be afforded.*³¹

The last pertinent document is the new list of questions for the quinquennial report to the Holy See, where we find the question: "*Do Superiors diligently see to it that confessors be easily available before Communion . . . ?*"³² This question refers to all classes of religious institutes approved by the Holy See. The Sacred Congregation of Religious could not reasonably ask religious superiors whether they were providing confessors before Communion unless, in some sense at least, it was incumbent upon superiors to make such provision.

The doctrine of more frequent opportunity for confession, consequent upon the instruction quoted above, is not unknown in canonical commentaries. Thus one author states universally: "Wherever frequent or daily Communion is practiced, adequate opportunity for sacramental confession must be provided frequently, i. e. at least two or three times a week."³³ This opinion was written before the publication of the new questions of the quinquennial report added greater weight to the doctrine on frequent opportunity for confession, at least with regard to religious.

The following conclusions appear to be evident: 1) It is at least the desire of the Holy See that local Ordinaries and religious superiors provide, as far as they can conveniently do so, an opportunity for confession before daily Mass to religious, and especially to Brothers, nuns, and Sisters. The greater necessity with regard to lay institutes arises from the fact that confessors reside in the houses of clerical institutes. 2) As a general norm, the priest who says the daily Mass in houses of Brothers, nuns, and Sisters is the one to give this opportunity. It would be incredible that the Holy See did not realize that this priest is ordinarily the only confessor who can be in the religious house, with any convenience, at the time of daily Mass. 3) The instruction quoted above warrants a wide interpretation of canon 522, which treats of the occasional confessor of religious women. Such a confessor may not only enter the confessional before

³¹Instruction II, 2, a); Bouscaren, *ibid.*

³²The List of Questions for Religious Institutes and Societies of Pontifical Right (Rome: Polyglot Printing Press, 1949), q. 85.

³³J. N. Stadler, *Frequent Holy Communion* (Washington: The Catholic University of America Press, Inc., 1947), p. 134.

daily Mass when he is requested to do so by the superior or one or more of the religious but he may himself spontaneously enter the confessional at this time.³⁴ The daily opportunity of confession is at least a directive of the Holy See and may thus be licitly introduced by the confessor. 4) The designation of the place for confession should provide at least one place that is suitable for the daily opportunity of confession. The chapel will very frequently not be suitable. 5) The time of the daily Mass should not be delayed by such confessions.

The practice of the daily opportunity of confession must also be commended because of its intrinsic merit. Many religious will occasionally take advantage of the opportunity and there will be no reason whatever to notice the religious who believes that he must go to confession before Communion. Some very highly esteemed authors have advised elimination of precedence in receiving Communion, that the abstention from Communion by a particular religious might not be noticed.³⁵ If the daily opportunity of confession is given, there will be no need of abstention from Communion. Furthermore, the efficacy of the elimination of precedence for this purpose, at least in the United States, can be very seriously doubted. A glance at the Catholic Directory reveals at once that by far the greatest number of religious houses is composed of convents of Sisters. I believe it also safe to assert that about two-thirds of these convents contain fifteen or less Sisters. A study of the number in the convents of four large Eastern dioceses grouped together reveals that 68 per cent of the convents contain 15 or less Sisters, 50 per cent have less than 12, and 41 per cent have less than 10. Convent chapels are also usually small. The consequence is that no matter what place the Sister takes in chapel or what order is followed in receiving Communion, her abstention will be very noticeable in the greater number of convents.

IX. Money Offerings in the Confessional

All confessors in the United States are forbidden by the Second Plenary Council of Baltimore to receive even voluntary money offerings of any nature and for any purpose, including Mass stipends, in the confessional.³⁶ This law is quite generally reaffirmed in dio-

³⁴Cf. Regatillo, *Institutiones Iuris Canonici*, I, n. 670 to the contrary with regard to liceity.

³⁵Cf. Bergh, *Review for Religious*, III (1944) 262-263; Creusen, *ibid.*, VIII (1949) 89-90.

³⁶Conc. Plen. Balt. II, 289.

cesan statutes, which in some dioceses extend the prohibition to offerings made on the occasion of confession. The severity with which the Baltimore law is urged is manifested by the fact that the confessor who violates it is punished with a suspension in several dioceses.³⁷ Religious, therefore, should not offer Mass stipends to a priest in the confessional.

X. Interference in the Internal and External Government of an Institute of Religious Women (canon 524, § 3)

The prohibition of this interference by canon 524, § 3 directly affects only the ordinary and extraordinary confessors of nuns and Sisters. However, no one, unless properly delegated to do so, may assume or obstruct authority that is legitimately possessed by another. Therefore, from the very nature of the matter, this interference is forbidden to all, clergy or laity. Greater vigilance will be required from those whose office or duties render the transgressions of this precept more possible, such as pastors, chaplains, the special ordinary and supplementary confessors, and retreat masters.

The internal government is the authority proper to the superiors of a religious institute. Its object is the order of the day, community and spiritual exercises, the transfer and employments of subjects, permissions, dispensations in disciplinary matters, penances given by superiors, the observance of religious discipline, the admission to the postulancy, novitiate, professions, etc. By external government is meant the relation of the community to external superiors, that is, the Holy See, the local Ordinaries, and regular superiors in the case of nuns subject to regulars. This authority includes such matters as the erection and suppression of religious houses and the external activity of the institute.

No priest or confessor should intrude his directions, counsels, and much less his commands in such matters. When asked he may give for the particular case the sense of the obligations of divine or ecclesiastical law and he may also state what he thinks is the better, the more practical and prudent policy in a particular matter. He may not, however, authoritatively impose his will in these matters. For example, he may not command that the employment of a Sister be changed but he may advise her to ask the superior for such a change. He may recommend a candidate for admission into an institute but he may not command that she be admitted.

³⁷Altoona 41; Harrisburg 40, 1°; Philadelphia 32; Pittsburgh 118, 1°; Wheeling p. 32.

The laws of the bishops of the United States manifest great interest in the protection of the internal government of religious institutes. The bishops adopt primarily a positive attitude by prescribing that all priests and especially pastors are, as far as possible, to aid religious in spiritual and temporal necessities and so to arrange matters that the religious may be able to live according to their rule.³⁸ The bishops extend the prohibition of the Code to all confessors,³⁹ priests,⁴⁰ and especially to chaplains⁴¹ and pastors.⁴² In some dioceses chaplains are explicitly commanded to abstain scrupulously from all public judgment or criticism of the religious or of their actions.⁴³

The avoidance of the appearance of interfering in internal government will oftentimes demand a very delicate and sensitive prudence from the confessor and especially from the chaplain. Sisters should aid and not obstruct priests in the fulfillment of their obligation. It would be profitable for some religious to recall that they are obliged to fulfill not merely the directions of superiors of which they approve, that the directions of which they do not approve do not by that very fact constitute matter for appeal to the confessor or chaplain, that in the presentation of any grievance to a priest they use care to give not only the facts and arguments for themselves but also those against themselves, and, finally, if they repeat to others the advice of a priest, they are to use scrupulous care to repeat his advice accurately and completely. The priest in these matters is in a defenceless position.

It is possible for a confessor or a priest to have some false principles in this matter. He should never verify the plaint of one mother general: "You would think that all confessors believed that all superioresses were always wrong." The presumption of the confessor should be that the superior is right; the contrary is to be proven. Otherwise he brings to the confessional a principle that is at least obstructive of authority. Sympathy for penitents is a most laudable and Christlike virtue in a confessor but it should not blind

³⁸Fargo 160, 1; Lincoln p. 23; Natchez 275; New Orleans 275, 310; St. Joseph 33.

³⁹Fargo 160, 1; Indianapolis 46, 2; Los Angeles 64; Salt Lake 47; San Francisco 115; Savannah-Atlanta 50; Wheeling p. 53.

⁴⁰Fort Wayne 158; Harrisburg 26; Los Angeles 64; Port. Ore. Prov. 179.

⁴¹Dubuque 68; Evansville 45; Fargo 137; Indianapolis 44; Nashville 68 (b); Omaha 104, 1°; Pueblo 68; San Francisco 108; Toledo 71.

⁴²Fargo 160, 1; Nashville 68 (a); Salt Lake 47; San Francisco 115.

⁴³Fargo 137; Omaha 104, 1°.

him to the truth that a great many people are not good witnesses in a matter of self-interest. A very brief experience in the priesthood, if thoughtful, will reveal that personal difficulties have at least the tendency to focus the light on favorable facts and arguments and to leave in shadow and darkness the contrary facts and arguments. It is also to be presumed in matters of external conduct that superiors have a much more complete and accurate knowledge of the subject than the confessor. It is likewise to be realized that the discontented, insubordinate, and factious religious very frequently and eagerly seeks to ally priests to her cause. She does not always fail, and the accurate measure of her success is all too often and lamentably the consequent loss in religious discipline, unity, and obedience. Finally, the confessor must never forget that his primary norm is to direct a religious penitent to Christian perfection. If we take the example of a difficulty with a superior and suppose the confessor is certain that the superior is in error or even bad faith, the advice of the confessor should not always be to stand up for one's rights or to appeal the matter to a higher superior. The norm of perfection will very frequently be to submit to such an action of a superior at least with resignation; the higher degrees of perfection are to submit with gladness and joy, and even with desire.

XI. Chaplains as Confessors (canon 522)

Four or five dioceses forbid a chaplain to hear the confessions of the Sisters of the convent, unless he has the special jurisdiction requisite for religious women. The sense of this prohibition must be that the chaplain is not to obtrude on the duties and rights of the ordinary confessor, since canon law gives to any priest approved for the confessions of women the right of being validly and licitly the occasional confessor of any religious woman. Such a prohibition will also in practice not be in conformity with the daily opportunity for confession explained above.

OUR CONTRIBUTORS

RICHARD LEO HEPPLER is chaplain at the Novitiate of the Franciscan Brothers of Brooklyn. C. A. HERBST and LEO A. CORESSEL are members of the faculty of St. Mary's College, St. Marys, Kansas. SISTER M. DIGNA is professor of psychology at the College of St. Scholastica, Duluth, Minnesota. JOSEPH F. GALLEN is professor of canon law at Woodstock College, Woodstock, Maryland.

Questions and Answers

—13—

Our constitutions prescribe that the Little Office of the Blessed Virgin be recited *in common every day*. (1) Must the common recitation be in Latin? (2) If one is absent from the common recitation, is one obliged to recite that part of the office privately? (3) May one who is obliged to recite the Little Office privately do so in English? (4) Must the external rubrics (lowering of the sleeves, prostrations, and the like) be observed when one says the Office by oneself?

(1) Unless the constitutions prescribe otherwise, religious who are bound to the recitation of the Little Office by reason of their constitutions only, may recite or chant the Little Office *in common* in the vernacular, provided an approved translation be used.

(2) The obligation of reciting or chanting the Little Office imposed by the Constitutions *per se rests on the community*, not on the individual. Hence if a religious is absent from the common recitation of the Little Office he is not obliged to recite it *privately* unless the constitutions or custom require him to do so.

(3) When the constitutions prescribe that the Little Office must be recited *in common in Latin*, those who are excused from the common recitation but still obliged by the constitutions to recite it privately may recite it in the vernacular unless the constitutions prescribe otherwise.

(4) In the private recitation of the Little Office the rubrics (kneeling, standing, and the like) need not be observed—much less such customs as are mentioned by way of example in this question.

We may add a word here about the requirements for gaining the indulgences attached to the recitation of the Little Office of the Blessed Virgin. (a) When the Little Office is recited *publicly* it must be recited in Latin in order to gain the indulgences. But when it is recited *privately* the indulgence may be gained for the recitation in the vernacular (S. Cong., Indulg., 28 aug., 1903). (b) The recitation of the Little Office of the Blessed Virgin is considered *private* (as far as indulgences are concerned) even though it is recited *in common* by a religious community, provided that it is recited within the walls of the religious house, or even in the church or public oratory *with the doors closed* (S. Cong. Indulg. 18 dec., 1906). Additional information regarding the Little Office may be found in an article entitled "The Little Office of Our Lady" in REVIEW FOR RELIGIOUS, January 1947, p. 18.

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In order to obtain the plenary indulgence at the moment of death attached to the so-called "happy death" crucifixes, is it necessary that the dying person hold the crucifix in his hand, or is it sufficient that it be attached to his person in some other way?

The answer to this question is contained in a declaration of the Sacred Penitentiary given June 23, 1929, in the following words: "Anyone of the faithful being at the point of death, who shall kiss such a blessed crucifix, even if it does not belong to him, or who shall touch it in any way, provided that having gone to confession and received Holy Communion, or if unable to do so, being at least contrite, he shall have invoked the Most Holy Name of Jesus by pronouncing it if he could, or if not, by devoutly invoking it in his heart, and who shall patiently accept death from the hand of God as the wages of sin, shall be able to gain a plenary indulgence." [*Acta Apostolicae Sedis*, 21 (1929), 510]. It may be helpful to our readers to recall that this indulgence for the dying is one of the few that may be gained *for oneself* outside of Rome during the Holy Year of 1950.

—15—

What is to be said of the policy of lay religious superiors (Brothers and Sisters) who forbid their subjects to fast during Lent and at other times when the law of the Church prescribes fasting?

Several points need to be recalled before this question can be clearly and satisfactorily answered.

1. Theologians and canonists speak of two different standards of fasting, absolute and relative. Both standards allow only one full meal a day (dinner), which may be taken about noon or in the evening. This is the only meal at which meat is allowed. The differences between the two standards concern the other two meals, breakfast and lunch (supper). These differences are described as follows in *Theological Studies*, March, 1949, pp. 93-94:

"According to the absolute norm, there is a fixed limit for these repasts, which limit applies to everyone. This limit has been traditionally phrased in terms of two and eight ounces, but these are merely moral estimates, and it is certainly safe to describe the absolute norm as allowing 'two or three' ounces for breakfast and 'eight or ten' ounces for lunch.

"The essence of the relative norm is that it allows to some extent for varying individual needs. Each one is allowed what he needs at

breakfast and lunch in order to preserve his health and do his work. However, even the most ardent proponents of this norm agree that it has some limit. They agree that the combined quantity of the two minor repasts must not equal a second full meal; and they usually agree that it should fall notably short of this quantity, for example, sixteen to twenty ounces. But it should be noted that they allow this quantity to be divided, according to individual needs, between the breakfast and supper; they do not set a hard and fast rule that allows only a meager breakfast.

"Quantity is the primary difference between the absolute and relative norms, but not the only difference, particularly as regards breakfast. Though some explanations of the absolute norm are rather vague as to quality, it is rather commonly said that the breakfast is limited to 'bread and coffee or some other drink.' According to the relative standard, the only universal qualitative limit is that meat may not be taken at breakfast or lunch."

2. The law of fasting applies to all the faithful who have completed their twenty-first year and who have not yet begun their sixtieth year. However, the law is not intended to impose an extraordinary hardship or to defeat a greater good; hence those who cannot fast without extraordinary hardship for themselves or others or without interfering with the duties of their state of life are excused from fasting. The very first number of *REVIEW FOR RELIGIOUS* (I, 42-46) contained a full explanation of these excusing causes, especially as they might apply to religious.

The canon law gives the power of dispensing from fasting to local ordinaries, pastors, and superiors of exempt clerical orders. Many other priests obtain the same power by delegation from one of these or from the Holy See. A dispensation may be given for any of the reasons usually assigned as excusing causes, and even for a less serious reason. But it may not be given without some good reason.

Other priests besides those mentioned in the preceding paragraph cannot give a dispensation from fasting. But when they see that a person is really excused from fasting they may certainly tell him he is not obliged to fast. This may be done also by a prudent layman who knows both the law and the excusing causes. Hence lay religious superiors (Brothers and Sisters) may certainly tell their subjects they are not bound to fast when they know that the subjects are excused. This is not an exercise of ecclesiastical jurisdiction; it is simply an unofficial declaration of an existing fact: namely, that an excusing cause is present.

Strictly speaking, there is no obligation to ask for a dispensation when one has a reasonable assurance, based on one's own judgment or on the decision of a competent adviser, that one is excused from fasting. It seems that some religious institutes have a rule or custom to the effect that subjects must always consult their confessors about fasting; but, apart from such special provisions, there seems to be no reason why the confessor must be consulted when one has a clear excusing cause.

3. It should be obvious from what has been said that the absolute standard more readily admits of excuse than does the relative standard. For instance, it seems that comparatively few religious engaged in the active apostolate could fast regularly during Lent according to the absolute standard without hurting their health or their work; whereas a much larger number could safely fast according to the relative standard. Until a few years ago the dioceses of our country consistently enjoined the absolute standard; lately there has been a noticeably growing tendency to establish the relative standard.

We presume that the question we have been asked to answer refers to conditions existing under the absolute standard of fasting; and our answer is based on that supposition.

Now, to answer the question: A lay superior may make a prudent judgment that a subject is excused from fasting; and, granted this prudent judgment, he may counsel the subject not to fast. Moreover, the superior may even order the subject not to fast if an order is necessary. In this case the superior does not command the subject to disobey the law of the Church; for in the supposition that an excusing cause exists the subject is not bound by the law.

The superior may exercise this power of discretion and authority with regard to any subject who is excused from the law of fasting. Ordinarily, however, he should be content with counseling the subject not to fast; the use of a command would seldom be advisable. Moreover, the superior should not act arbitrarily. It may be true that under the absolute standard of fasting the greater part of a community would be excused from fasting, but this would not justify a policy of telling the whole community they are excused from fasting. Some religious can fast without harm to themselves or their work, and the superior has no right to tell them not to do so.

The fact that the rigor of the absolute standard made it impossible for large numbers of religious to fast seems to have brought about a very undesirable condition in some places. There is a tendency to look upon religious who do fast as "singular." This is a

sorry state of affairs in a religious house.

—16—

I have read somewhere that laymen are forbidden to bless. Yet we do meet religious groups of nuns where the mother superior imparts a blessing to her religious, e.g. after an instruction or after giving a permission to go out. Would you kindly explain the nature and value of such a blessing?

A distinction must be made between a *public* blessing, that is, one given in the name of the Church by a duly authorized minister, and a *private* blessing, given in the name of the person who does the blessing. Obviously only one who is a cleric is empowered to bless in the name of the Church. On the other hand there is nothing to forbid a parent to call down God's blessing on his child. That is what a lay religious superior does when he blesses his subjects according to the directions of the constitutions or by custom.

—17—

I have often come across a reference to Caussade, "Sacrament of the Present Moment." Could you tell me where I can find this treatise or book? Perhaps your readers would be interested in the substance of the idea, if it can be put in a few words.

Caussade's idea of the "Sacrament of the Present Moment" is thus briefly explained by him in his *Abandonment to Divine Providence* in Book I, Chapter I, Section II, p. 3:

"There are remarkably few extraordinary characteristics in the outward events of the life of the most holy Virgin, at least there are none recorded in holy Scripture. Her exterior life is represented as very ordinary and simple. She did and suffered the same things that anyone in a similar state of life might do or suffer. She goes to visit her cousin Elizabeth as her other relatives did. She took shelter in a stable in consequence of her poverty. She returned to Nazareth from whence she had been driven by the persecution of Herod, and lived there with Jesus and Joseph, supporting themselves by the work of their hands. It was in this way that the holy family gained their daily bread. But what a divine nourishment Mary and Joseph received from this daily bread for the strengthening of their faith! It is like a sacrament to sanctify all their moments. What treasures of grace lie concealed in these moments filled, apparently, by the most ordinary events. That which is visible might happen to anyone, but the invisible, discerned by faith is no less than God operating very great things. O bread of angels! heavenly manna! pearl of the

Gospel! *Sacrament of the present moment!* thou givest God under as lowly a form as the manger, the hay, or the straw. And to whom dost thou give him? 'esurientes implevit bonis' (Luke 1, 53). God reveals himself to the humble under the most lowly forms, but the proud, attaching themselves entirely to that which is extrinsic, do not discover Him hidden beneath, and are sent empty away." (English translation from tenth French Edition, by E. J. Strickland, The Catholic Records Press, Exeter, England, 1921).

BOOK NOTICES

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Another book on Our Lady is *MARY THE BLESSED THE BE-LOVED*, by Father Timothy Harris. It presents in a succinct and readily understandable way the Church's teaching on the Blessed Virgin. A thorough reading of this book will help the ordinary person to grasp the dogmatic foundations of devotion to Our Lady and to distinguish what is of faith from what is mere opinion. Each chapter refers to some definite feast or liturgical season. For this reason the book should be useful for special readings about Mary, as well as for sermons and conferences on the occasion of Mary's feasts. (Dublin: Clonmore & Reynolds, Ltd., 1949. Pp. 119. 7s. 6d.)

Among the latest competent and well-documented volumes that describe the development of individual religious congregations of women are Sister Mary Borromeo Brown's *HISTORY OF THE SISTERS OF PROVIDENCE OF ST. MARY-OF-THE-WOODS*, Volume I (New York: Benziger Brothers, 1949. Pp. xiii + 826. \$6.00), and two volumes on the history of the Congregation of the Immaculate Heart of Mary, Monroe, Michigan, by Sister M. Rosalita: *NO GREATER SERVICE* and *ACHIEVEMENT OF A CENTURY* (Detroit: Evans-Winter-Hebb, Inc., 1948. Pp. xx + 863, and xiii + 299. \$15.00 per set). Both congregations are responsible for part of the magnificent development of the Church around the Great Lakes region. All three volumes are decidedly readable and valuable additions to the history of the Church in North America.

Those interested in theology for the layman will welcome the publication of *GOD AND THE WORLD OF MAN* (Pp. viii + 318), by Theodore M. Hesburgh, C.S.C., and *THE CHRISTIAN VIRTUES* (Pp. xi + 361), by Charles E. Sheedy, C.S.C. They are the first two volumes of the University of Notre Dame Press religion series. The first volume includes a chapter defining theology and explaining its sources and another chapter on the nature, obligation, rule, and subject matter of faith; and the remainder of the book is given to these tracts of theology: The One God, The Holy Trinity, Creation, The Elevation and Fall, The End of the World and of Man. The second volume contains the course on Christian morals that has been given to students at the University of Notre Dame during the past several years. It includes the moral theology treatises on Principles and Precepts. In general, both volumes seem excellent for their purpose and should make good texts for college and university classes, as well as for summer sessions in theology for Sisters. For the most part, both texts avoid disputed questions, and the treatise on moral

theology contains no "problems for discussion." There is much to be said for these methods, but they have disadvantages, too. Avoidance of disputed questions helps to avoid confusion, but it also tends to undermine confidence when the students later find out that there are different opinions. And the avoidance of the discussion problems, besides keeping the book from becoming too large, also prevents an unwholesome "casuistic" attitude. However, without working problems the students will hardly learn moral theology; hence teachers will have to supply them. (Notre Dame, Ind.: University of Notre Dame Press, 1950. \$3.00 each.)

A decidedly readable biography of Pius X is *THE GREAT MANTLE*, by Katherine Burton. The stirring events in the life of the man who had the strength to crush modernism and the tenderness to give the Eucharistic Christ to little children are accurately portrayed in such a way as to give both a true picture of the time and a profound appreciation of the man. Attractive too are the smaller incidents: for instance, the first meeting of Monsignor Achille Ratti and Bishop Giuseppe Sarto over a cup of coffee prepared by the latter; and the story of the Pope's giving Communion to a four-year-old English boy. (New York: Longmans, Green, and Company, 1950. Pp. xiv + 238. \$3.00.)

There was a day when the mere mention of Pius X's decree on children's Communion reminded thousands of people of the little Irish girl whom they rather smilingly called "Little Nellie." *LITTLE NELLIE OF HOLY GOD*, by Margaret Gibbons, is an attempt to revive interest in the cause of this "Violet of the Blessed Sacrament," who received her First Holy Communion at the age of four. That was almost three years before the decree on children's Communion; and it is said that the story of Little Nellie had some influence on Pius X's decision. The present brochure has a preface by the Mother Superior of the convent where Nellie lived and died and a foreword by John Gregory Murray, Archbishop of Saint Paul. It takes but a short time to read this simple story of divine grace; and those who read it will surely pray with the author for a revival of interest in the cause of the child and for an increase of love for Holy God to whom the child was so sweetly devoted. (Westminster, Md.: The Newman Press, 1949. Pp. xiv + 48. \$.75 [paper].)

MANUAL FOR NOVICES is one of several books which the Brothers of the Sacred Heart have prepared for the formation of religious

It is not meant as a book to read through. Under the various points that make up the living of the religious life, the book has brief instructions, admonitions, and prayers suitable to help one in the performance of the exercises. The present edition has been arranged in such a way as to make it useful to institutes of Sisters. (Metuchen, New Jersey: Brothers of the Sacred Heart, 1949. Pp. x + 268. \$2.35.)

THE LIFE OF OUR LORD JESUS CHRIST, by Maurice Meschler, S.J., translated by Sister Mary Margaret, O.S.B., is not new. But it still has great value; and the reprinting of these two volumes is indeed welcome. The various incidents in Our Lord's life are arranged for meditations, with full quotations of the pertinent passages of Scripture and abundant reflections. The arrangement of the reflections seems almost too mechanical at times, but it is an aid to memory. For most of the meditations the author offers so much material that almost everyone should find something helpful. (St. Louis: B. Herder Book Company, 1950. Vol. I: pp. xxii + 545; Vol. II: pp. viii + 561. \$12.00 per set.)

CATHERINE MCAULEY: The First Sister of Mercy, by Roland Burke Savage, S.J., is based largely on hitherto unpublished documents, and may be considered as the definitive life of the foundress of the Sisters of Mercy. The value and charm of the book are derived from the frequent quotations of letters written by Mother McAuley or to her. Her own letters tell the story of a greathearted woman, whose character with its mixture of strength and gentleness, of high seriousness and easy gaiety, of reserve and tenderness, all shot through with a deep love and unshakable confidence in God, gave her a power and an attraction that still wins affection and loyalty. Incidentally her great contemporaries are briefly sketched as they come into contact with her: Mary Aikenhead, Frances Ball, Nano Nagle, Florence Nightingale, and Father Matthew, to mention only a few. The 23,000 Sisters of Mercy will appreciate and enjoy this new life of her whom they revere as their saintly Mother. Their friends and others as well will find the book interesting and well worth reading. (Dublin: M. H. Gill & Son, Ltd., 1949. 15s.)

[NOTE: The May selection of the Spiritual Book Associates is *Famous Shrines of Our Lady*, by H. M. Gillett. \$2.50. The June selection will be *Pattern Divine*, by Father Temple. \$5.00. Address: Spiritual Book Associates, Inc., 381 Fourth Ave., New York 16, N. Y.]

BOOK ANNOUNCEMENTS

[For the most part, these notices are purely descriptive, based on a cursory examination of the books listed. Some of the books will be reviewed or will be given longer notices later. The list is complete up to April 10.]

BRUCE PUBLISHING COMPANY, Milwaukee 1, Wisconsin.

Frequent Journeys to Calvary. By Rev. P. J. Buissink. Pp. vi + 186. \$2.75. Contains twenty-seven different sets of meditations and prayers to be used in making the Way of the Cross.

By Thy Holy Cross. By Paul J. Elsner, S.M. Pp. 69. \$.75 (paper). Considerations on the Stations of the Cross.

What Are These Wounds? By Thomas Merton. Pp. xiv + 191. \$2.50.

The Unholy Three. By Rev. Henry J. Romanowski. Pp. xi + 160. \$2.75.

What Must I Do? By Sister Mary Paul Reilly, O.S.B. Pp. 96. \$1.60.

THE CARROLL PRESS, Westminster, Maryland.

Of God and His Creatures. An annotated translation, with some abridgement, of the *Summa Contra Gentiles* of St. Thomas Aquinas. By Joseph Rickaby, S.J. Pp. xxi + 423. \$6.50. A reprint. The content of this volume needs no comment; it is masterful. The notes are valuable; the printing is excellent; the binding is attractive.

THE GRAIL, St. Meinrad, Indiana.

The Medal. By Mary Fabyan Windeatt. Pp. 107. \$2.00. This book presents, in a most readable way, the story of St. Catherine Labouré and the Miraculous Medal. The style is simple and life-like, such as would hold the interest of young readers. There are twenty-one black-and-white illustrations by Gedge Harmon.

The Glories of Divine Grace, Part V. By Matthias Scheeben. English translation by Patrick Shaughnessy, O.S.B. Pp. 155. 25 cents (paper). This part of Scheeben's beautiful exposition of grace deals with the acquisition, exercise, increase, and preservation of grace. Everyone interested in solid spirituality should have this little volume. It gives the essence of Christian living: growth in grace through faith, hope, and charity.

B. HERDER BOOK COMPANY, St. Louis, Missouri.

The Catholic Church in the United States. By Theodore Roemer, O.F.M.Cap. (See Book Notices.)

Union with God. By Abbot Columba Marmion, O.S.B. Pp. xxiv + 273. \$3.50. This is a reprint. The volume contains the letters of direction written by Abbot Marmion and arranged by Dom Raymund Thibaut. They radiate a rich, wholesome spirituality. The book is prefaced by an introductory letter by Archbishop Goodier in which he tells of the remarkable friendship between himself and Dom Marmion which was begun and continued entirely by correspondence.

Abbot Columba Marmion. By Dom Raymund Thibaut. Pp. xiv + 488. \$5.00. Another reprint, also welcome. The author studies the life of Marmion in order to arrive at the full import of his ascetical work. It is not a swift-moving biography, but a careful study of "A Master of the Spiritual Life." This book was crowned by the French Academy. Both it and *Union with God* were translated from the French by Mother Mary St. Thomas.

God and the Soul. By Reverend Henry Mohr. Pp. viii + 315. \$4.00. Sermons for the Sundays of the year. On subjects suggested by the Mass of the day; not homilies nor detailed commentaries on Epistles or Gospels. Average length of sermons, 1500-2000 words. Many illustrative anecdotes.

ISTITUTO PADANO DI ARTI GRAFICHE, Rovigo, Italy.

Il Messaggio Cristiano Nell' Ora Presente. By P. Emidio da Ascoli, O.F.M.Cap. Pp. 622. L. 1000. A series of forty Lenten conferences dealing with the great truths of the Gospel as applied to the social and personal problems of our day.

THE LITURGICAL CONFERENCE, Conception, Missouri.

The Sanctification of Sunday. Contains the papers and discussions that made up National Liturgical Week, 1949. Pp. ix + 203.

LONGMANS, GREEN AND CO., 55 Fifth Ave., New York.

The Great Mantle. By Katherine Burton. (See Book Notices.)

MISSION PRESS, Techny, Illinois.

Come Creator Spirit. By Rev. A. Biskupek, S.V.D. Pp. 341. \$3.00.

NEWMAN PRESS, Westminster, Maryland.

The Love of Jesus to Penitents. By Henry Cardinal Manning. Pp. 122. \$1.50. A reprint of a well-known spiritual classic, the aim of which "is to treat the Sacrament of Penance as an object of our love and a manifestation of the special tenderness of the love of Jesus."

May, 1950

The Holiness of the Church. By Rev. Raoul Plus, S.J. Translated from the French by Mother Mary St. Thomas. Pp. 140. \$2.00. Another reprint. Object of the book is to show the means of sanctification offered by the Church in this century and the fruits of holiness produced in those willing to use the means.

The Greatness of the Soul; and The Teacher. Two works of St. Augustine, translated by Joseph M. Colleran, C.S.S.R. Pp. 255. \$3.00. This is Number 9 in the "Ancient Christian Writers" series.

The Church in the New Testament. By the Reverend Sebastian Bullough, O.P. Pp. xvi + 257. \$2.75. This contains selections from the Acts of the Apostles, with commentary and explanation of the background. It is one of a series of Scripture textbooks prepared for use in schools in England.

An Introduction to Holiness. By Henri Petitot, O.P. Pp. vii + 176. \$2.50.

FREDERICK PUSTET COMPANY, 14 Barclay St., New York 8, N.Y.

Gospel Gems. By Canon Paul Marc. Translated from the French by Rev. Jos. A. Fredette. Pp. xiv + 226. \$3.00.

SHEED & WARD, New York 3, N.Y.

We Live With Our Eyes Open. By Dom Hubert van Zeller, O.S.B. Pp. x + 172. \$2.00.

Storm of Glory: St. Thérèse of Lisieux. By John Beevers. Pp. viii + 231. \$3.00.

THE EYMARD LIBRARY

Cardinal Mercier once said that the Holy Ghost "raised up Blessed Eymard, inspired him to found the Congregation of the Most Blessed Sacrament in order to enkindle throughout the world the flame of Eucharistic devotion." Today the Fathers of the Blessed Sacrament zealously continue the work of their founder, Blessed Peter Julian Eymard; and one of their many apostolic accomplishments is the publication of choice works on the Eucharist. Among these publications is a fine set of nine small volumes called The Eymard Library, which consists of the works of Blessed Eymard, mostly on the Eucharist. Special price on complete set is \$15.25. For information write to: The Sentinel Press, 194 East 76th St., New York 21, N.Y.

Report to Rome

[We continue here the publishing of the *List of Questions* to be answered in the quinquennial report by pontifical institutes. For full explanation see our January, 1950, number, page 52. We encourage all to read these questions thoughtfully, as they furnish an excellent survey of the Church's law concerning religious.

The questions are published exactly as they appear in the official English translation. Questions marked with an asterisk (*) concern only institutes of men; those marked with a cross (†) refer only to institutes of women.—ED.]

Concerning corrections and the abuse of power

57. Do Superiors exercise their function of vigilance and correction either privately or publicly; by what means and in what manner do they do this.

58. Have any abuses arisen or taken root, without being corrected and without efficacious remedies being applied to prevent and remove them.

59. How often and for what reasons were canonical admonitions and penalties imposed.

60. In applying these remedies were the sacred canons and the Constitutions of the Institute observed.

61. Were there any cases of abuse of power by Superiors, or at least were any appeals or complaints on this matter received from subjects.

62. Were Superiors guilty of any grave infringements of canon law or of the Constitutions, either as regards the common obligations of religious or the obligations which concern their particular office.

63. In these cases, were the penalties either common or special, which are provided for by the common law (e. g. cc. 2389, 2411, 2413 etc.) or by the Constitutions, applied.

Concerning the exercise of authority

64. What means are taken in order that the Superior General and his Curia be constantly fully and sincerely informed as to the state of the Institute.

65. Are periodical reports to be made to Major Superiors, and how often.

66. Is a faithful observance of the prescriptions in this matter insisted upon.

67. Are there in the Institute any established means by way of internal bonds which unite the members among themselves, as for

example: reports on work done, published bulletins of houses, Provinces and the whole Institute.

68. Are any other means used as necessity may require, to promote union among the Provinces and houses of the Institute; if so, what are they.

69. Is there also for each house a chronicle in which the principal events are carefully recorded.

Concerning relations with the Ordinaries of places

70. a) Are the provisions of the Code regarding the subjection of religious to the local Ordinaries faithfully observed.

b*) Are good and friendly relations with the Ordinaries fostered, and do the religious, without prejudice to religious discipline, exercise priestly ministrations in favor of the diocese.

c) Have there been in any Province or house litigation, disputes or difficulties with the local Ordinaries; if so what were they.

71. What remedies have been or can be applied to restore harmony.

ARTICLE III

Concerning the spiritual government of the Institute

Concerning confessors

72*. Are several confessors appointed for each house according to c. 518 § 1.

73*. Without prejudice to the Constitutions which may prescribe or recommend that confessions be made at stated times to fixed confessors, are the religious left free to go, in accordance with canon 519, without prejudice however to religious discipline, to a confessor approved by the local Ordinary, even though he be not among the fixed confessors.

74†. Are the norms of the common law and of the Constitutions faithfully observed regarding the appointment and reappointment of the ordinary, extraordinary, special and supplementary confessors (cc. 520 §§ 1-2, 521, 524, 526, 527).

75†. Did Superioresses faithfully observe the prescriptions made for them regarding supplementary confessors (c. 521 § 3), occasional confessors (c. 522) and confessors in case of grave illness (c. 523).

76. Do Superiors take means and exercise a prudent vigilance to see that all the religious, according to law (c. 595 § 1, 3°) and the

Constitutions (c. 519), approach the sacrament of penance at least once a week.

77. Have Superiors been guilty of any abuses and if so what were they, by which the liberty of conscience of their subjects has been restricted (cc. 518 § 3, 519, 520 § 2, 521 § 3, 522, 2414).

78. Did Major Superiors and Visitors correct these abuses.

79. Has there been, under pretext of liberty of conscience, any detriment to religious discipline on the part of subjects; did any other abuses arise; were the abuses corrected by Superiors and Visitors without prejudice to liberty.

Concerning spiritual direction

80*. How do Superiors provide for the solid training of spiritual Directors.

81*. Whether care is taken to see that in Novitiates (c. 566 § 2) and also in all clerical and religious residence-halls, the prescribed confessors and spiritual Directors be provided and chosen, and, in the case of clerical Institutes, that they reside there (c. 566 § 2, 2°).

82. Whether Superiors, in accordance with canon law (c. 530 §§ 1, 2) leave their subjects free in regard to making a strict manifestation of conscience to themselves.

83. In what ways do Superiors strive to promote spiritual direction.

Concerning the reception of the Most Blessed Eucharist

84. Whether Superiors, in accordance with c. 595 §§ 2-3, promote among their subjects frequent and even daily reception of the Most Sacred Body of Christ, always without prejudice to full liberty of conscience according to law (c. 595 § 4) and the Instructions of the Holy See.

85. Do Superiors diligently see to it that confessors be easily available before Communion, and do they allow their religious subjects a suitable time for preparation and thanksgiving.

Concerning spiritual and catechetical instructions

86. Do Superiors see to it that, according to the Constitutions and the common law, there be spiritual and catechetical instructions for the entire house (c. 509 § 2, 2°), for the novices (c. 565 § 2), for the scholastics (c. 588 § 1), for the *conversi*, for the domestics and servants (c. 509, § 2, 2°).

Memoir of Alfred Schneider

Gerald Kelly, S.J.

IN OUR MARCH number (p. 112) we announced the sudden death of Father Alfred F. Schneider, S.J. Shortly after this announcement a loyal friend of the *Review* wrote to us: "The notice about Father Alfred Schneider made me make remembrance of him. Now I understand that note of gentleness and considerateness which I always found in his prompt and courteous replies."

This note is typical of what scores of others might have written. During his years as editorial secretary Father Schneider carried on most of our editorial business with subscribers and authors; and the number of those who benefited by his prompt and kindly service is very large. These, we feel sure, would like to know more about him than we were able to put into a brief notice.

Another reason for the present sketch is the value of Father Schneider to the *Review* itself. We are not waxing poetic when we say that he brought us hope in our darkest hour. Our charter subscribers will remember that we had hardly launched this enterprise when war, with all its problems, was upon us. The war made it difficult to get materials and raised the price of such as were available. The war and the postwar period made such demands on college and seminary personnel that many priests and religious who would have helped us with articles had not the leisure. And this same shortage of personnel made it necessary for the editorial board to handle countless details for which they were not prepared. Despite the fact that we had the generous help of Jesuit scholastics and young priests, our early years were very dark.

The difficulties just outlined grew in intensity through the early years of our publication until the middle of 1944. That was when Father Schneider brought relief. We do not wish to imply that, without him, we should have had to discontinue publication—only God knows that; but we can certainly say that his help towards the continuance of this *Review* was immeasurable, if not absolutely essential.

The following pages are not a "biography" of Father Schneider. For the most part they simply record the present writer's personal impressions gleaned through more than five years of intimate collaboration with Father Schneider. These memories are supplemented,

however, with data supplied by others and with a few facts obtained from Father Schneider's notes.

Alfred F. Schneider was born in St. Paul, Minnesota, February 8, 1899. He was one of the oldest of a large family. He attended St. Agnes Grade School, took a two-year commercial course at St. Thomas College, and went to work. After several years of stenographic work in various business houses he became secretary to the President of the St. Paul-Minneapolis Street Car Company. During these years he managed to cover a regular high school course by attending night school.

His business and stenographic experience was obviously an invaluable asset to REVIEW FOR RELIGIOUS. He was an excellent typist, a good bookkeeper, and, of course, he knew shorthand. For myself, I found his shorthand both enviable and exasperating. Often I sat at my desk green-eyed as I watched him make notes with lightning rapidity. Often, too, was I exasperated when I found on my desk a manuscript the margin of which was covered with "hen scratches"—the common designation in our office for his shorthand notations. The exasperation, incidentally, did not end with his death. Some books he had been reviewing contained only a few scraps of paper covered with the "hen scratches"; and his retreat notes and personal notes, which I was privileged to examine, were scarcely more revealing.

I am told that when he first considered the priesthood his thoughts were directed toward the diocesan clergy; later—for some reason contained perhaps in his shorthand legacy—they centered on the Jesuits. At the age of twenty-four he went to Campion College, Prairie du Chien, Wisconsin, to review his Latin and other studies. He entered the novitate at Florissant, Missouri, on August 8, 1924.

In a Jesuit novitate (and very likely in other novitiates) a man of twenty-five is considered a sort of patriarch. Regulations to the contrary notwithstanding, such men are often christened "Pop." Father Schneider was no exception to this contrary-to-regulations custom; he became Pop Schneider. Moreover, because of his comparatively venerable age he was transferred to the Juniorate after having completed only one year of novitate. Among us, these older novices who follow the Juniorate regime during their second year of noviceship are sometimes referred to as "skullcap Juniors." The origin of this expression seems to be that "once upon a time" the novices following the Juniorate order wore skullcaps to distinguish

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MEMOIR OF ALFRED SCHNEIDER

them from the ordinary novices, who had no special head covering, and from the full-fledged Juniors, who had taken their vows and were supposed to wear the biretta. As a matter of fact, though there were several "skullcap Juniors" while I was at Florissant, I never saw a skullcap except on some venerable lay Brother.

On the occasion of his first vows, August 15, 1926, the Juniors gave their "skullcap" confrere a grand reception; and his age did not prevent him from responding with as much warmth as would the youngest novice. In a letter to his parents, after having expressed great joy over his religious profession, he added:

"I was the only Junior among the vow men and my fellow-Juniors gave me a specially warm reception. A huge bouquet of snowballs stood on my desk, and a smaller bouquet of other flowers; and then there were letters, and notes of congratulation, with little personal notes, and holy cards, so that when I sat down to read them I felt like a big business man opening his morning's mail. I believe that every Junior in the house had something for me. May God bless them all a thousand times for their kindness."¹

His warmth was not confined to his fellow-Jesuits. In this same letter he very beautifully expressed his affection for and gratitude to his parents:

"It would, of course, be impossible for me to tell you all that I felt or thought or did on such a never-to-be-forgotten day as yesterday; but I don't want you to think for a moment that now I am wholly cut off from you. It is true I now belong to the Lord, but my love for the best father and mother in the world is not one whit diminished. The Lord would be ill-pleased with me were I ever to forget the big debt of gratitude that I owe you. It is only too true that one does not appreciate father and mother until one is separated from them; and if I have not always shown you the love, respect, and gratitude that I owe you, I will try now to make up for it by my prayers and true love for you. So, do not think that in giving a son and daughter to Christ [one of his sisters is in the convent] that you are losing. No, Mother and Dad, you are gaining immeasurably; and I feel certain that as the years roll on you will understand that more and more."

¹During my time at Florissant a "skullcap Junior" named Peter A. Brooks took his vows. The Juniors decorated his desk not only with flowers but with a large sign bearing the words, "Peter Noster." Not so many years later he became "Pater Noster" when he was made Provincial of the Missouri Province. As provincial, he obtained permission for us to start this *Review* and assisted us with constant encouragement during our early years.

The years did roll on. From 1927 to 1930, Father Schneider made his philosophical studies at Mount St. Michael's, near Spokane, Washington; from 1930 to 1932, he taught at Campion; and from 1932 to 1936, he made the course of theology at Woodstock College, Woodstock, Maryland. He was ordained at Woodstock in June, 1935.

For the spiritual formation of a Jesuit the most important single period is the "Year of Third Probation," commonly called the tertianship. During this year, and especially during the long retreat which is made near the beginning of the year, one crystallizes the ideal that has been gradually forming during the preceding years of training. Father Schneider made his tertianship at Cleveland, Ohio, from the beginning of September, 1936, to the end of June, 1937. For the most part, the spiritual notes made during his long retreat are "hen scratches"—absolutely unrevealing, as far as I am concerned; fortunately, however, the principal items of his Election are in long-hand. Among his personal needs he lists the "grace to be an exemplary priest and Jesuit." That he received this grace and that he co-operated with it admirably would be the unhesitating testimony of all who lived with him here at St. Mary's.

Of very special interest is the fact that he considered human respect and indolence to be the principal obstacles in his pursuit of perfection. This item aptly illustrates the old saying that one never knows the true spiritual stature of a man unless he knows his "old Adam." During all the time I knew him I revered him as a man of principle and industry; and I feel sure that all the others in our office had similar sentiments. We would not have suspected that he could ever seriously accuse himself of either human respect or indolence. If these vices represented his "old Adam," then in him the "new Adam" seems to have attained a complete victory.

After tertianship Father Schneider was assigned to St. Mary's for two years of private study of canon law. The original plan had been to send him to Rome for a doctorate, but this had to be changed because of the condition of his health. In 1939 he began a series of rapid changes which included two years of teaching at St. Louis University, one year as assistant at the parish of St. Ferdinand's, Florissant, two more years at Campion, then back to St. Mary's in the fall of 1944 as editorial secretary of the *Review*. It was his health, not his temperament, that accounted for these many changes. An exceptionally talented man, as well as docile and co-operative, he

would have been an asset to any college; but he was not strong enough to follow the regular schedule of a high school or college teacher.

His assignment to the *Review* was a blessing to all concerned. For himself, the flexibility of his schedule allowed him to portion out his work according to his strength. For us, his varied talents made him the ideal secretary. Not only was he efficient at book-keeping, typing, and business details, as I have already mentioned; but his knowledge of theology and canon law, plus a generous endowment of good taste, made him an excellent judge of manuscripts. Add to these the fact that he was a careful editor and proof-reader, and it is easily seen that his service to us was invaluable.

His judgment that a manuscript should be rejected was always sympathetic and was never made without a second reading. But once made, his opinion was very definite; and he was no respecter of persons, not even of editors. (This may be one reason why I was amazed to discover that he had ever considered human respect to be one of his failings!) In my own files are several manuscripts which, in keeping with his suggestions, "await revision before publication." Attached to one of these manuscripts is a neatly typed note bearing this verdict: "The examples given in this article are of relatively rare occurrence in religious life. If you could add some that have more or less daily application, I should think it would enliven the article, especially the first part.—A.F.S., S.J." This is typical of his practical criticisms; he always thought in terms of the readers.

Efficiency in handling office details made it possible for him to go out fairly frequently to give retreats, Forty Hours' devotions, and days of recollection. He loved this work and seems to have done it remarkably well. His notes made for retreats, conferences, and sermons are filled, of course, with the inevitable "hen scratches"; but there are sufficient longhand and typed notations to indicate that everything was well planned. Moreover, reports were always favorable. As one Sister superior put it, "He gave us an excellent retreat, one that we shall remember the rest of our lives." To this statement she added, "He reminded me of Père Gin hac."

This last remark referred not only to his solid spirituality, but also to his seriousness. Certainly his appearance was serious. He was tall (well over six feet), gaunt, more than semibald, dark-complexioned—a perfect replica of the traditional picture of the ascetic. And he was of serious disposition, too. A man who begins

each day with the realization that it may be his last is not prone to levity.

But as he had the gravity of the saint, he also had the saint's sense of humor. By this I mean a keen and gentlemanly sense of humor. It did not respond to the crude or the uncharitable, but it reacted instantaneously to the wholesomely amusing. He often complained to me that the *Review* tended to become too heavy, that it needed a lighter touch. He particularly liked the articles of our Franciscan contributors, Father Claude Kean and Father Richard Leo Heppler, because of their cheery tone. In his last act of censorship for the *Review* he chuckled repeatedly while reading "Eyes Right?" by Father Richard Leo. The next day, scarcely ten minutes before we found him dead on the floor of the office, he was joking with Father Ellis.

I have several times referred to the suddenness of his death. In one sense it was very sudden. Father Ellis and I left the office, leaving Father Schneider working at his desk. A few minutes later Father Ellis heard a crash, rushed back to the office, and found Father Schneider stretched out on the floor. Apparently he had left his desk to put something in a filing cabinet and as he turned back toward the desk he was stricken either by a heart attack or by a cerebral hemorrhage. There was no sign of warning or of struggle; death must have come like the snap of a light bulb. Yet, in another sense, it was not sudden for him. Before he entered the Society a thyroid condition had damaged his heart, and from the early days of his religious life he had known that he had only a threadlike hold on life. At any moment the thread might snap.

Perhaps it was his consciousness of impending death that made him so orderly. His person, his room, his desk, his notes and accounts were always neatly arranged. His record of Mass intentions was kept with perfect clarity right up to the day of his death. During 1948-49 he had much extra work to do, especially in functioning as minister of this large house; and this forced him to get behind in balancing his office books. In the early weeks of 1950, despite very serious headaches, he worked assiduously to bring these accounts up to date. This was accomplished just a week or two before he died.

As a boy, Father Schneider had loved sports; in the Society, however, his weakened heart prevented him from taking any active part in athletics. He showed his devotion both to baseball and to his brethren by assuming the unattractive avocation of umpire. Later,

even the umpiring had to cease; but his interest continued. To the day of his death he could give with animation and precision the batting averages, pitching records, and so forth, of various teams and individuals over a long period of years. Another recreational taste cultivated in his youth was for good music. This, too, remained with him through the years; his occasional opportunities of listening to a broadcast of an opera or a symphony were a source of great joy to him.

Looking back on the life of a friend, one can usually find many aspects under which to summarize the salient factors. One such general aspect of Father Schneider's life would be his maturity. He had a definite ideal of priestly and religious holiness and he strove methodically to attain it. He had a tendency to scrupulosity, but, at least in his later years, he was the master, not the slave, of this tendency. For the most part, he solved his own problems; when he needed advice he asked for it and followed it calmly. A man of strong likes and dislikes, as well as of vehement temper, he controlled these emotions in the interests of charity and of his own mental peace. He once told me that he had to be careful to read nothing about Communism in the late evening because such accounts usually made him angry and deprived him of needed sleep. He adjusted admirably to the inconveniences and frustrations consequent to his illness. He was a good companion at recreation, especially a good listener; he was not the type to leave the little details that make for pleasant and efficient community living to "the other fellow."

Another aspect under which I might summarize my impression of Father Schneider's life is suggested by Father Louis Hertling, S.J., in his manual of ascetical theology (*Theologia Ascetica*). In the last part of this book Father Hertling discusses the norms for heroic virtue described by Prosper Lambertini (later Benedict XIV) in his treatise on *The Beatification and Canonization of the Servants of God*. According to Father Hertling, the pen picture of the saintly religious runs as follows:

"He loves his own institute. He observes the rules, even the slightest. He keeps to his cell. He observes both juridical and real poverty. He is diligent in carrying out his duties in religion. He is modest in exterior deportment. His separation from the world and worldly things is real. He is reverent towards diocesan priests and members of other religious institutes. He makes the spiritual exercises prescribed by rule. He is indefatigable in labor, but modest, and

without self-seeking."²

To this list, I might add a few points given by Father Hertling in his sketch of the holy diocesan priest: reverence and earnestness in the things that pertain to divine worship; cultivation of theological knowledge; diligence in preaching and hearing confessions. I cannot say whether Father Schneider practised all these virtues of the priest and religious to a heroic degree; but I feel sure that in his final examination on them he must have had a very high grade.

The "Little" Virtues

Stephen Brown, S.J.

IN SERMONS and various spiritual instructions we are ever hearing repeated those great words, Charity, Mortification, Humility, Faith, Self-sacrifice, Perseverance, and the like. They have become so familiar that we are apt not to pay attention to them, or, if we do, they awe us with the thought of the lofty virtues they stand for. But there are other virtues which the preachers do not so commonly preach about and which yet are worthy of thought. St. Francis de Sales used to call them the "little" virtues. Here is a characteristic passage from one of his letters: "Let us practise certain little virtues proper to our littleness, virtues that are exercised rather by going down than going up, and therefore not so hard on our legs—patience, forbearance, service, affability, tolerance of our own imperfection, and other similar little virtues."

If the great virtues seem too much for us, glorious ideals, no doubt, but so far away and so high above us, we may console ourselves with the thought that we can reach the same end by practising the "little" virtues. We are not called on every day to plank down ten-dollar bills or sign checks for I know not how many dollars. No, we pay our modest dimes or quarters, not disdaining even a copper or two, if more be needed. An hour may come, no doubt, in our lives when God will ask us for our little all. And then, no doubt, He will provide us with grace to make the sacrifice. But meantime we keep on paying our little daily installments.

There are people who—if not in theory, certainly in practice—

²The translation is not literal.

make little of the little virtues. They are ready to be charitable, but in the meantime forget to be merely polite. There are others who have great respect, no doubt, for purity and chastity, but are not overparticular about ordinary modesty. And those are not unknown who practise mortification but on occasion are quite likely to insist on getting the best of what is going. There are even people who extol religion but deprecate piety.

Yet it seems to me that a certain saying of Our Lord to the effect that "he that is faithful in that which is least is faithful also in that which is greater" (Luke 16:10) has an application here. And again: "Well done, thou good servant, because thou hast been faithful in a little, thou shalt have power over ten cities" (Luke 19:17).

We might take the great virtues one by one and descant on the little virtues that go to make them up. Humility is a formidable virtue. But we might begin with it by being modest about our own achievements or refrain from making the conversation turn about our merits. That doesn't seem too hard. Abnegation is a hard word, and no doubt a hard thing, but we might start by occasionally letting other people have their way. It is a little virtue without a name, this art of giving in—at all events, I cannot put a name to it. And so we might go on.

But lest our thoughts become too scattered let us fix them for a moment on those "little" virtues that are the small change of charity. I have mentioned politeness. It may be merely the outcome of good breeding—and wherever it comes from how welcome it is! But it may also be a real virtue. To say the least, as one writer puts it, in order to be holy it is not necessary to be boorish. A man may be actually a gentleman as well as a saint. To another little virtue, cordiality, St. Francis de Sales devotes one of his wonderful conferences. After explaining what he means by it, he says it ought to be accompanied by two other virtues, one of which may be called affability and the other cheerfulness. "Affability," he goes on, "is a virtue which spreads a certain agreeableness over all the business and serious communications we have with one another; while cheerfulness is that which renders us gracious and agreeable in our recreations and less serious intercourse with one another." How much the one and the other might, and no doubt do, help to oil the wheels of life. St. Ignatius Loyola set value on these little virtues, for he objected to wrinkles on the nose.

There is another modest little virtue well worthy of consideration, and that is considerateness. It is practised by the person who

not only remembers your existence but actually avoids hurting your feelings or rubbing you the wrong way, as the saying goes. He refrains from needless noise (hearken all ye who live overhead!). He remembers the nerves of nervous people; he does not ask embarrassing questions, and abstains from comment where comment might be unkind or inopportune. It is the most unobtrusive of little virtues, and we are often unaware of it in other people. But we are only too well aware of the lack of it when it is absent. Politeness, urbanity, courtesy may be taken as practically synonymous.

And then there is obligingness. Who does not like and value the obliging man? But, like all virtues, it must steer a clear course between extremes—between grumpiness and disobligingness, on the one hand, and subservience, not to say flunkeyism, on the other. And what of companionableness or sociability? What of helpfulness? What of tactfulness? They are all just aspects of charity—charity as it works out in daily life.

Nevertheless, besides the people who despise the little virtues through a delusion that they are practising the great ones, there are also people sincerely aiming at higher things who are apt to neglect these virtues as merely natural. Well, everything that is natural is not wrong, nor even negligible. God is the author of nature as well as of grace. Man perverts it or wrests it to purposes of his own. Moreover, these virtues need not be merely natural. Motive or intention can raise them to the supernatural plane. And the minor virtues that center round charity have a peculiar value of their own. They are *social* virtues: they concern not ourselves alone but those about us. They help to make life happier for both ourselves and them. And I think we may even say that they help to make us Christlike. Is there one of them that the Master did not practise, one of them that He would have thought beneath Him?

And, after all, the littleness of these virtues lies not so much in themselves or their results as in the things and circumstances that occasion the practice of them—trifling words, looks, gestures, mere silences. They are virtues of meal time and recreation time, of the breakfast table, the fireside, and the bus. But they have echoes in heaven.

[EDITORS' NOTE: This article is the introduction to what we hope will be a series of articles on "The Little Virtues" by Father Brown. For another of his articles on a similar topic see "Concerning Patience," in REVIEW FOR RELIGIOUS, VII, 141.]

Adjustment of Negro Children to a Mixed Parochial School

A Sister of the Holy Names

ST. JOACHIM'S was not always an interracial school. From its remote beginnings it had served a French national parish.

When we first began to enroll the colored the very novelty of each isolated case brought the thrill of pioneering. Five years ago we eased into our present position by accepting Catholic colored children on a larger scale. Naturally others not of the faith sought admission. Some few, at the discretion of the principal, were admitted. Each year since then our colored enrollment has increased until this year seventy-five per cent of our student body is colored. Because we started with Catholic children we did not experience the same difficulties at first that we met later. There was some initial resentment shown by our white pupils but this soon changed to admiration. Now there is a calm and unquestioning acceptance of their biracial school. The very few families who transferred their children to other schools because of the change were no great loss.

We Sisters of the Holy Names have several schools for colored children in Florida, as well as five missions in South Africa. But this was our first attempt at interracial education on a large scale. Horrified gasps met our early efforts; but, perhaps to the disappointment of the scandalized, no major issue has yet arisen involving color. Nor, with the grace of God, will any arise. With no established precedent known to us, we have had to feel our way. The results have been happy.

Let me begin with some don'ts. Never favor a colored child in the classroom. He wants to be treated like the others, not better. I'll always remember the first colored boy I taught. Everything he said or did seemed amusing and I had difficulty suppressing my smiles. He soon took advantage of my good nature, occupying the limelight for the remainder of the year. The next year I treated him like the others and we both spent a more profitable year. Similarly, don't even seem to mistreat him. He is likely to assume that you're doing it because of his color. If he deserves punishment and understands why you are inflicting it, he will submit without difficulty. But you have lost a friend if he suspects you of partiality on the basis

of color.

Be fair, then, in meting out punishment. If two or more are involved, punish all or excuse all. This may seem obvious. We have a classic incident here which we refer to as the Davis Incident. Mr. Davis, a Negro, is a World War I veteran, a man who married late in life and has a philosophy of life all his own. He is moreover very strict with his children and wants to co-operate with the school in every way. Last year a new white family, the Josephs, moved into the neighborhood. The children came to our school. Instead of going home one day at dismissal time, Davis Junior and Joseph Junior chased each other up and down the church steps. Both boys were taken to the school "court" where the Patrol Boys arraign those who disobey school ordinances. The Sister in charge, seeing Joseph Junior in heart-melting tears, excused him. It was his first offense, and she knew he wouldn't do it again. Davis Junior, on the other hand, was awaiting his punishment like a man. He had been to our school for a full year; therefore he should have known better. Hence, a penance for Davis. That night Mr. Davis held his own court in the convent parlor with the Sisters as accused. He insisted that it was only just either to punish both boys or to excuse both. "But the other boy is new and not familiar with the school customs," we hedged. "All the more reason for punishing both to prevent further breaches," came the relentless reply. After much discussion, Mr. Davis very touchingly ended with, "If you don't punish the white boy (God bless you, Sisters), *please* don't punish mine."

Don't be antagonistic. If you don't like the colored and can't treat them fairly, ask to be changed. Naturally very sensitive, they resent the slightest tendency a teacher may have to dislike them. Personally, I have to think twice before I list pupils as colored or white. I simply forget the color. They are all little ones to be encouraged, checked or admonished, urged, and taught; but never children of one race or another. Other Sisters tell me they have the same experience.

Now for the positive side. Be strict but kind. Strictness will never be resented if they understand that it is for their own good. In most cases their parents are strict (we think sometimes too strict), but the fact remains that their children show a much higher respect for the parents than do the white children we have at present.

Of course we must keep in mind that the pupils we teach come, for the most part, from the poorer homes. There are four large well-equipped public schools within walking distance. In spite of this fact, the parents make great sacrifices to keep their children with us.

As one earnest mother put it: "I'll work my fingers to the bone before I'll be so foolish as to take my boy out of St. Joachim's." Another non-Catholic mother who works nights to pay the fees answered her employer, when he endeavored to persuade her to send her children to the public school: "As far as I can judge, the Catholic school is giving the better education. The best is none too good for them. If I have to stop eating, they will go to the Catholic school."

School standards must be set high and maintained. Nothing mediocre will suffice. Colored parents want for their children what they have never had: a solid religious education. Though they have little respect for easily-won laurels, they sometimes expect miracles once their children are in our hands. In this connection a strange (or perhaps not so strange) fact merits attention here. Many children have come to us from special classes for ungraded pupils in the public schools. (I have five such in my own class.) All, without exception, show a marked improvement. We have found that they can learn, in some cases as well as or better than the average pupil. One was an inveterate truant. He has not missed a day of school since he came to us. Is it the personal touch? I don't know.

Give plenty of homework. Most parents want to help their children and incidentally learn something themselves. True, a few of them are college graduates. Several more have gone through high school. But the majority have had nothing more than an intermittent schooling in the "South." Most home backgrounds are therefore apparently not conducive to scholarship. Yet our colored pupils lead their white classmates in scholastic achievement in every grade.

We have found it preferable to enroll new colored students in the lower grades only. They are more amenable, at the age of five or six, to discipline and training than they are when they enter a Catholic school for the first time in their early teens. Invariably, non-Catholic pupils accepted for the upper grades are problems. They come with their attitudes fixed and their characters strongly developed along paths that conflict with our teaching aims. Consequently, only Catholic children are accepted into the school for the higher grades; the lower grades are open to all who satisfy the entrance requirements. After two or three years with us, these children are more docile to our teaching, their behavior is decidedly improved, and their wholesome outlook on life is reflected in the family circle. Many parents ask to take religious instructions or are importuned by their children to do so within a year or two.

Among the fine qualities which we have had abundant opportunity to admire in our colored people, I'd stress their co-operation, their cleanliness (in spite of their tremendous housing difficulties), their high ideals, and last, but certainly not least, their attraction to and love of things spiritual. Never have we received from our white pupils the co-operation and encouragement which the colored have given. Last fall we needed window shades in our classrooms. Those shades which we could pull down either stayed down or came down altogether. Some windows had none to pull down. The mothers of our colored pupils were invited to discuss the matter. They came, nearly every one, conducted the meeting in parliamentary style, sponsored a very successful party, and really amazed us. We now have new window shades on every window in every classroom.

Colored parents follow the behavior and the studies of their children very closely. They frequently telephone or stop a minute after school hours to find out how Isaiah or Donna is progressing. The bimonthly report is not just another card to sign but a meaningful record which both parents and pupils take seriously. Suppose Woodrow is not behaving properly: a note to his mother sets him right. Should Dorsilla become negligent in her studies, a phone call brings results.

Thirty of my forty-five pupils are colored. I find my most careful workers among them. Boys especially surprise me by their attention to details, their striving for perfection. They would rather not hand in any paper than one that is poorly written or has a mistake on it. On the whole, I have found them clean and neat physically as well as morally. Of course there are some who are untidy, but they are the exception.

The colored have high ideals. Their standards are set for the best in everything; such at least is my experience. That is one reason why our Catholic faith appeals so strongly to them. Some of the parents have made mistakes in their own lives; they are eager to help their children avoid the pitfalls into which they themselves have fallen. They see and appreciate the difference between the behavior of the public-school children and our pupils (speaking again of our own neighborhood). Therefore they make untold sacrifices to insure the best training, the best instruction, the best education for their darlings. They are not living aimlessly. They have ambitious futures outlined. The children themselves are imbued with their parents' high ideals.

You would perhaps be surprised to hear these poor people express

their religious opinions. They are hungry for God. They are seeking not a "revival" religion but one that is solid, secure, and authoritative. One family, whose children were among our first Catholic colored pupils, boasts two altar boys. These boys refused so absolutely to go to a public school that their mother was obliged to send them to St. Benedict the Moor's boarding school in Milwaukee. There they were baptized and made their first Holy Communion. The following year they came to us. The older boy, a senior altar boy now, is fidelity personified. He serves the nine o'clock Mass every Sunday, rain, snow, or sunshine. He is an honor student at the Catholic high school he attends. Both boys are frequent communicants. And all this, despite the fact that neither mother nor stepfather is Catholic. An aunt who teaches in a special school in New York, also a non-Catholic, made several trips West to assure herself of her nephews' educational progress. Each time she has expressed her admiration and appreciation of Catholic education.

Could you but come and see for yourself how nonexistent are the bogeys of interracial education, my explanations would be needless. In class, as well as in church, no distinction is made in seating. Side by side they learn their lessons, say their prayers, play their games. Side by side, too, they hear Mass, receive Holy Communion, and serve at the altar. In instructing the many parents who seek baptism, the priests in charge of our parish believe in the "slow but sure" adage. They try the perseverance and constancy of their catechumens before baptism. How fervent these colored converts are. Yes, a very few grow careless with the years; but of course as much can be said of our lifelong Catholics.

Many of our newly-converted colored families move to better neighborhoods. Yet, some of the children continue to come to our school, although it means coming halfway across the city by bus or streetcar. Others enroll in the nearest Catholic school; the same school might have refused them entrance a year before. It is our consolation to know that they still receive a Catholic education in their changed circumstances. We plant, others water; but God gives the increase.

Our first fully-interracial graduation took place last year. All these graduates are at present in Catholic high schools. They are continuing their Catholic education side by side with white students, partaking in all school activities on an equal basis.

Now to give some general impressions. Some tendencies must be checked. But they are the tendencies which historians tell us are

manifested by any minority group. Those who sigh over the difficulties of our present-day teaching efforts forget the very real difficulties they encountered a few years ago with other minorities. Besides, every authority recognizes that the already difficult task of teaching has been made doubly hard by the weakening of family discipline. The undesirable traits which I mention are not monopolized by our colored brethren. Fighting, for instance. Resentment. Inferiority complex. These have to be checked rigorously and sensibly. We rarely experience difficulties in this regard between the races. Usually it is the colored who quarrel among themselves (or the white as the case may be). Name-calling is unheard of between white and colored. By taking these youngsters in the lower grades, we are succeeding, with the invaluable aid of parents and priests, in teaching them to live peaceably with one another; to regard all men (even if all men do not so regard them) as friends and brothers; to face their difficulties with courage, confident that with God's help they can succeed here and hereafter.

We have industrious pupils and lazy ones, bright ones and dull, quick and slow, polite and thoughtless. But these categories are no respecters of color. Racial tensions develop not in school but in the homes where an older generation, grown fearful, sows the seeds of strife and disunion.

With us, the teachings of the Church are fearlessly taught. Non-Catholics are expected to take part in all religion classes. What a beautiful object lesson a colored altar boy can be as, paten in hand, he serves the priest at the Communion rail. It is with no mere mouthing of fine phrases that we teach the lesson that a compassionate Christ taught: His love for all men; that He died for all; that black, brown, yellow, and white, we must love one another as He has loved us. How much better our pupils understand this when they look around and see boys and girls of every shade of brown treated the same as those born white.

The best way to get information on interracial education is to see such a school in action.

OUR CONTRIBUTORS

GERALD KELLY and AUGUSTINE KLAAS are members of the faculty at St. Mary's College, St. Marys, Kansas. STEPHEN J. BROWN is a professor at the National University of Ireland, Dublin.

Attend to Reading

Augustine Klaas, S.J.

"ATTEND to reading," St. Paul long ago advised Timothy (I Tim. 4:13). By this admonition bishops—and presumably priests too, since they should be imitating their bishops—are counseled to peruse the Holy Scriptures for spiritual reading.

Religious are given to understand the importance of spiritual reading by some of the Fathers of the Church, for example, by St. Jerome, who in his own peculiar way urges Eustochium, a Roman virgin seeking perfection in the nearby convent at Bethlehem, to "let sleep steal over you holding a book, and let the sacred page receive your nodding head." So necessary for his monks did St. Benedict consider daily reading of the Holy Scriptures and of other spiritual works that he used to send two of the brethren around to check on them strictly during this exercise, for he considered such reading the living spring whence flowed the streams of prayer. This can be said to be the general tradition of religious communities from the earliest times down to the present. While it is true that the current canon law regarding religious does not mention it explicitly, spiritual reading is certainly included under the heading of the "other practices of piety," which superiors must see that their subjects perform daily (canon 565). As a matter of fact, the constitutions of almost all religious orders and congregations approved by the Holy See prescribe specifically at least a quarter hour of daily spiritual reading or its equivalent, whether in private or in common.

Today the laity are becoming increasingly aware of the need of spiritual reading for advancement in prayer and virtuous living, and they are making use of it more and more. These readers of spiritual books are usually yearly retreatants, active sodalists, and the militants of Catholic Action, but there are many others also. Even non-Catholics are helping in a surprising way to make certain Catholic spiritual books nation-wide best-sellers.

I

Spiritual reading is not just any sort of reading. It is not casual reading as of a newspaper, novel, or poem. Neither is it "heavy" reading, as of scientific, historical, or philosophical works. It is not

reading for esthetic pleasure, literary appreciation, historical information, scientific acumen, or doctrinal erudition; at least, such is not the primary purpose of this kind of reading. What, then, is it? It is the reading of Holy Scripture, spiritual books, lives of Christ, of the Blessed Virgin, and of the saints, not so much for knowledge or for some other similar purpose as for moral improvement, for progress in the spiritual life. Spiritual reading is directed to the will rather than to the intellect; it aims more at the heart than at the head. It seeks principally to stir up the affections, move the will, and produce virtuous action. Father Alvarez de Paz gives the classical definition: "Spiritual reading is perusing the pages of Holy Scripture or the books of the holy Doctors, not so much that we may know, but rather that we may advance in spirit, learn the will of God, and do it." Elsewhere he calls it spiritual reading when we seek in spiritual books "not only the knowledge but much more the relish and love of spiritual things."

In some ways the reading of a spiritual book has distinct advantages over listening to a sermon or exhortation, having a conference with a religious superior or spiritual guide, or discussing spiritual matters in private conversation with a friend. *Verba volant . . .* Spoken words easily come and go. The printed word is far more permanent and tends to produce a more lasting effect, since what is printed can be reread, pondered, prayed over, and thoroughly assimilated. Without strain or too much distraction the last drop of goodness can be leisurely distilled from it. Books, too, can be fearless informants of faults and defects, while preachers, superiors, and equals will sometimes hesitate to speak out, and indeed at times they may not be able to do so. Also, the preacher or counselor may be lacking in the special knowledge required for one's particular case; he may be mediocre, or even downright incompetent, whereas one can always choose one's spiritual reading, adapted to personal needs, from the Holy Scriptures or the latest encyclical of the Pope, from the spiritual masters, such as Augustine, Chrysostom, and Basil, across the crowded centuries to Marmion, Meschler, and Leen.

Moreover, a spiritual book is a precious thing in itself. The Psalmist says (11:7): "The utterances of the Lord are holy utterances, silver tested by fire." Spiritual reading often contains latent power similar to that so impressively noted by the two disciples on the road to Emmaus: "Was not our heart burning within us whilst he spoke to us on the way, whilst he laid open to us the Scriptures?" (Luke 24:32.) And Christ tells us: "The words that I have spoken

to you are spirit and life" (John 6:64). And St. Paul: "For whatsoever things were written aforetime were written for our instruction, that through patience and through the comfort of the Scriptures we may have hope" (Rom. 15:4). According to the Holy Books themselves, the Scriptures are truth, fire, a lamp, a hammer, the sword of the spirit, an infinite treasure for men; they convert souls, give wisdom to little ones, enlighten the mind, and rejoice the heart. What Holy Scripture here says of itself applies also in great part to all spiritual books worthy of the name.

II

Undoubtedly spiritual reading is a powerful force for salvation and perfection. How many, like St. Justin, have ascribed to it their conversion to the true religion? St. Eugenia was converted by reading the Epistles of St. Paul; St. Domna by reading the Acts of the Apostles. St. Augustine attributed his moral conversion to spiritual reading. Already convinced intellectually of the true faith, he was still struggling with his unruly passions and perverse will, trying to break with his sinful past, when one day he heard the voice of a child sing-singing in a nearby house: "Tolle, lege," "Tolle, lege," "Take up and read." He recalled that the great St. Antony had been converted to a life of perfection by the chance hearing of the Gospel text: "Go, sell what thou hast, and give to the poor; and thou shalt have treasure in heaven; and come, follow me." So Augustine eagerly took up the New Testament, opened it at random, and read from St. Paul's epistle to the Romans (13:13-14): "Not in revelry and drunkenness, not in debauchery and wantonness, not in strife and jealousy: But put ye on the Lord Jesus Christ, and as for the flesh, take no thought for its lusts." These words sent streams of light into his mind, warmth to his affections, and strength into his will. Then and there he broke with his sinful past forever. Centuries later Ignatius Loyola likewise found in spiritual reading a powerful stimulus to a better life. While recuperating from battle wounds at his ancestral castle he asked for some light reading, some romantic tales, to speed the tedious hours. None could be found at the moment, so he had to content himself with reading the life of Christ and some saints' biographies. This reading, begun with reluctance, together with God's grace, initiated a revolutionary change in his whole life and started him on the road to sanctity. Augustine and Ignatius are not isolated instances. Countless men and women, of all states of life, have had the course of their moral and spiritual

life changed for the better by reading the Scriptures and other spiritual books.

Hence it is not surprising that ascetical masters have been lavish in pointing out in detail the various effects produced by earnest spiritual reading. Here are some of the things they say. It shows us our faults as in a mirror, warns of temptations and helps to overcome them, gradually purifies the soul from sin, and makes the sense of sin ever more and more delicate. It is also a source of nourishment for the soul, since it feeds the soul with salutary truths, which are its solid and substantial food, and thus plants wisdom. It disposes us for meditation, then enkindles and feeds the fire of prayer and contemplation; indeed, it is truly the "oil for the lamp of prayer." Or, to change the figure with St. Basil: prayers are the sinews of the soul, but the sinews of prayer are spiritual reading. Also, if prayer has gone badly in the morning, reading can make up for it to a great extent later in the day. It deepens faith, hope, charity, and all the virtues, stimulates to fervor and devotion, arouses the affections, and strengthens the will. St. Ambrose remarks that just as monks in winter make for the fire, so must we throw off the chill of the world by reading which kindles our love for God. Moreover, reading urges to emulation. Did not the youthful Teresa of Avila, on reading the vivid accounts of the early martyrs, immediately run off to martyrdom, taking her little brother along? Fortunately they did not get very far on their way to Africa but were promptly fetched back home! Little by little spiritual reading produces deep interior peace, delight in God, contempt for the world and worldly things; it gives us to taste and experience how sweet is the Lord. It also stirs up apostolic zeal and can be very useful for the apostolate, since it indirectly supplies material for sermons, religion classes, spiritual guidance, and conversation. On the negative side, it prevents wasting precious time on books, magazines, and newspapers of little or no value to religious. In a word, it helps greatly toward making religious spiritually mature.

No wonder, then, that so many saintly persons of the past were devoted to spiritual reading. Did not Our Lord Himself read from the Holy Scriptures in the synagogue? St. Augustine says that Our Lady was reading the prophecies of Isaias concerning the future Messiah when the angel appeared to her to announce that she was to be the mother of the Redeemer. The servant of Queen Candace was reading Isaias when the Holy Spirit sent the apostle Philip to baptize him. It is significant that the office of reader is a minor order in the

Church. How the *lectio divina* was treasured in the early Church and by the monastic orders down the years! St. Dominic made great progress in holiness by constantly reading the *Conferences* of Cassian, and St. Thomas Aquinas by reading and rereading the *Fathers of the Desert* and the *Fathers of the Church*. In this way St. Jerome finally broke his inordinate attachment to the pagan classical authors. And didn't St. Teresa cure herself of excessive novel-reading in much the same fashion? We can say without fear of contradiction that the saints universally practiced spiritual reading. I merely note that St. Francis de Sales used to read himself to sleep at night with a spiritual book, usually Scupoli's *Spiritual Combat*. He was evidently following St. Jerome's advice.

No wonder the spiritual masters chant the praises of spiritual reading. Thomas à Kempis says that a convent or monastery without spiritual books is a kitchen without vegetables, a table without food, a well without water, a river without fish, a bag without clothing, a garden without flowers, a purse without money, a vineyard without grapes, a tower without guards, a house without furniture; and he adds in all simplicity: "From all these evils and injuries to the soul may the good Lord Jesus Christ deliver us, and may He be wholly in all now and forever. Amen." Speaking of his monks, St. Hugh of Lincoln asserts that spiritual books were their arms in time of war, their occupation in times of peace, their support in time of trial, and their remedy in time of sickness.

Perhaps Pius X is the most eloquent of modern recommenders of spiritual reading. What he says in his *Letter to Catholic Priests* about its apostolic and personal value can be applied also to religious. "Great progress is made by priests who persevere in this habit of reading; they preach Christ with unction; instead of enervating and distracting the minds and hearts of their hearers, they lead them to better things, lifting up their souls to heavenly desires. For another reason, very profitable to you, beloved sons, St. Jerome's precept holds good: 'Let spiritual reading be ever in your hands.' Who does not know the very great influence exercised on the mind by a friend who advises freely, who counsels, rebukes, encourages and preserves from error? 'Blessed is he that findeth a true friend' (Ecclus. 25: 12); 'He that hath found him, hath found a treasure' (Ecclus. 6: 14). Now spiritual books may be accounted as true and faithful friends. They remind us forcibly of the precepts laid down by authority concerning true discipline, awaken in us the still small voices of Heaven, reprehend all falling away from resolutions, disturb

deceitful calm, expose less worthy affections and self-deception, and reveal the many dangers that lie in the path of the unwary. This they do with such unobtrusive kindness that they prove themselves to be, not only friends, but the very best of friends. They are beside us whenever we please, ever ready to minister to our secret needs; their voice is never harsh, their counsel never biased, their utterances never deceitful or fainthearted."

III

Spiritual reading can be made in private or in common. It is done in common when one person reads and the others listen. Although this way of reading is practised and even prescribed by many religious communities and has certain obvious advantages, yet reading in common is by no means the ideal. It is much less effective in procuring the principal purpose of this exercise, namely, virtuous will-action, chiefly because the personal element of the individual religious is not sufficiently taken into consideration. After all, each religious has his own personality, his own spiritual problems, needs, and so forth. What is pertinent for one may not be for another, and at the moment may even be harmful. Spiritual reading in common seems to be a carry-over from the days when books were scarce and perhaps illiteracy not unknown among religious. At any rate, it cannot compare with private spiritual reading, which is being adopted more and more by religious communities, certainly an adaptive move in the right direction. However, if it must be done in common, the reader should be a capable one, who with suitable preparation tries to read slowly, distinctly, and reflectively. Even where reading in common is practised by rule, other free periods of the day can be profitably utilized for private spiritual reading, if only for a half or quarter hour.

Spiritual reading in private should be done daily, if possible, and at a fixed time, when one is free from duties, and the surroundings are at least relatively quiet. Some find the chapel an excellent place for private spiritual reading. The reading should be preceded by a moment of recollection and a short prayer or aspiration asking for light and grace to benefit by it. The aim should be to read little rather than much—*multum* rather than *multa*—and this should be done slowly, leisurely, so that the matter has a chance to sink into the soul like a gentle rain. The reading must be attentive, reflective, ruminative. A wise old laybrother, on the way to spiritual reading, used to say: "Let us chew the cud; unless a sheep chews the cud, it

will never grow fat." Hence, a pause from time to time, a pause to think, to pray, to meditate, to listen, for St. Augustine says, "When you pray, you speak to God; when you read, God speaks to you." Should we not listen to Him? An old spiritual writer counsels doing what chickens do when they drink water: they take a sip and then look up to heaven, and keep repeating the process.

When we come to something that strikes us, that stirs the affections, we must stay there, read it over and over again, savor it, permeate it with prayer and aspirations, even make a note of it for future reference. In this way we shall be like the prophet Ezechiel who was told to eat a book, not to swallow it whole; and then like him we too shall find the book "sweet as honey" in the mouth (Ezech. 3:1-3). Such reading will produce fruit, thirty, sixty, and a hundred-fold, provided we understand, absorb, penetrate, realize, and apply to ourselves what we read. It will make us put on Christ, put on Our Blessed Lady, put on Paul, put on David, put on all the saints and holy ones of God.

Ascetical writers say: Read, not with a view to finding fault, but with a deep spirit of faith. It is so easy to be hypercritical and unfair, like spiders distilling venom where bees sip only sweet nectar. Read with humility. That is what à Kempis says: "If you wish to make progress, read humbly." Do not be frightened by the style, especially of the old masters; it is something quite secondary, if not unimportant, for our purpose. Persevere, too, and do not flit superficially from book to book. A sick man will never be cured if he merely browses about among the medicine bottles.

IV

What to read? We are not concerned here with the reading of spiritual books taken in an improper or analogous sense, though undoubtedly it has great advantage for the interior life. Such, for example, is reading the book of nature. The writer recalls once travelling with a Cistercian abbot on a train going through the Swiss Alps. The mere sight of those snow-covered peaks bathed in sunlight seemed to take the contemplative abbot right out of this world, up to the beauty and grandeur of God. Many of the saints read the book of nature assiduously. Who does not recall Ignatius Loyola contemplating the stars; Francis of Assisi, the birds, animals, Brother Sun, and Sister Moon; Joseph of Cupertino striking the flowers with his cane to keep their beauty from sending him into an ecstasy; Teresa of Avila devoutly pondering the waters of fountains, brooks,

and streams; Francesca Cabrini gazing prayerfully on the wide expanse of the ocean? Perhaps religious do not do enough of this sort of reading; perhaps religious, especially nuns, are indoors too much. There is another type of this so-called reading: it is reading the book of the crucifix. Saints, like Thomas Aquinas and Bonaventure, found much wisdom in it. Philip Beniti (Breviary, Aug. 23) called the crucifix outright "my book."

Neither are we so much interested in this article in spiritual reading taken in a proper but wide sense of the term. By this is meant perusing theological, philosophical, historical books, or religious novels, plays, and poems, for spiritual reading. No doubt Franz Werfel's *The Song of Bernadette* or Francis Thompson's poems can readily be converted into spiritual reading, and surely this ought to be done at least occasionally as a relief and diversion from regular spiritual reading. By applying the method of reading sketched above, almost any book, even a grammar or science book, can become spiritual reading of sorts, but this is not spiritual reading in the strict and ordinary sense, nor should it take the place of the daily reading prescribed by rule. A good norm is this: for the reading prescribed by rule, particularly if it is done in common, what is ordinarily meant by a spiritual book should be used, except on rare occasions. But for any extra time devoted to this exercise, over and above what is prescribed, one can be much freer in one's choice of books.

(I might suggest, by way of digression, that in making this spiritual reading in the wide sense, religious might keep in mind what Coleridge says of readers in general. He distinguishes four classes. "The first class of readers may be compared to an hour-glass, their reading being as the sand; it runs in and runs out, and leaves not a vestige behind. A second class resembles a sponge, which imbibes everything, and returns it in nearly the same state, only a little dirtier. A third class is like a jelly-bag, which allows all that is pure to pass away, and retains only the refuse and dregs. The fourth class may be compared to the miner of Golconda, who, casting aside all that is worthless, preserves only the pure gems." If we adopt the method of reading suggested above, surely we shall be mine-workers of Golconda, gathering gems and nuggets of spiritual wisdom to trade for heavenly riches. And at the end of each day's treasure-harvest, should we not give thanks to God for the graces received while reading?)

First on the list of spiritual reading books in the strict sense is the

Bible, the spiritual book *par excellence*. St. Paul writes: "Everything in the Scriptures has been divinely inspired, and has its uses; to instruct us, to expose our errors, to correct our faults, to educate us in holy living" (II Tim. 3:16). Do we appreciate the Old Testament sufficiently, and do we read it? Of course, for the beginner a selection of Old Testament Books is advisable. Wisdom, Proverbs, Ecclesiasticus, Ecclesiastes, Tobias, Job, Ruth, Esther, Isaias, Psalms—these books contain a rich mine of spiritual treasure. Gradually one can take on the other books also. A good point as we read is to link up the Old and New Testaments, to note, for example, the shadows and figures of the Old Testament and their fulfillment and verification in the New. Religious are much better acquainted with the New Testament, especially the four Gospels, which must be gone over and over again to be really assimilated and loved. But have we read the Acts of the Apostles? Or the magnificent letters of St. Paul? Or the minor letters of the New Testament?

Monsignor Ronald Knox's translation of the Holy Scriptures, whatever its deficiencies from the scholarly angle, has this great advantage that it is highly intelligible for the average reader. We recommend it, particularly for the books of the Old Testament and for the Epistles of St. Paul. An encouragement to read the Holy Scriptures for spiritual reading is the three hundred days' indulgence attached by Pope Leo XIII to at least a quarter hour of such reading. And Pope Benedict XV admonishes that "none can fail to see what profit and sweet tranquility must result in well-disposed souls from such devout reading of the Bible. Whoever comes to it in piety, faith, and humility, and with a determination to make progress in it, will assuredly find therein and will eat the 'bread that comes down from heaven' (John 6:50) Our one desire for all the Church's children is that, being saturated with the Bible, they may arrive at the all-surpassing knowledge of Jesus Christ." (*Encyclical Spiritus Paraclitus*.)

The Apostolic Fathers are certain ecclesiastical writers of the end of the first century and the first half of the second. Although they are not divinely inspired as are the writers of Holy Scripture, they nevertheless portray vividly the mind and spirit of the early Christians. Perhaps the best known among them are Clement, Ignatius, and Polycarp. Who has not been stirred by the fervent letters of Bishop Ignatius of Antioch on his way to Rome and martyrdom? To the Roman Christians, who may try to prevent him from dying for Christ, he writes to dissuade them from such action: "God's wheat

I am, and by the teeth of wild beasts I am to be ground that I may prove Christ's pure bread." Bishop Polycarp, about to be martyred, replies to the proconsul trying to make him apostatize: "For six and eighty years I have been serving Him, and He has done no wrong to me; how, then, dare I blaspheme my King who has saved me!" Who has not thrilled to the heroic courage of these words? Another contemporary source of inspiring spiritual reading is the accounts of the early martyrs, such as Tarcisius, Cecilia, Perpetua and Felicity.

And then there are the Fathers of the Church: Cyprian, Ambrose, Jerome, Augustine, Gregory, Athanasius, Basil, Chrysostom, and many others. Their works on martyrdom, virginity, prayer, the ascetical life, the priestly state, make excellent spiritual reading, reading that has nourished the prayer of contemplatives down the ages. Also the Fathers of the Desert, such as Antony the Hermit, and the early monastic founders, as Pachomius and Benedict, furnish reading material for advancement in the spiritual life.

Pope Pius XII on several occasions has encouraged the reading of these early writers, especially of the first centuries. Since our troublous times are much like those of the first Christians, he points out that we need the virtues they especially exemplified, and he calls attention to four principal ones: 1) an unshakeable confidence in victory, based on profound faith; 2) a serene and unlimited readiness for sacrifice and suffering; 3) Eucharistic fervor and recollection arising from the deep conviction of the social efficacy of Eucharistic thought on all forms of social life; 4) a striving after an ever closer and more enduring unity of spirit and of hierarchy.

At present there are two series of English translations of these early writings being published: one by The Newman Press, Westminster, Maryland, the other by Cima Publishing Co., New York. Librarians of religious communities should choose from these collections those volumes more suitable for spiritual reading.

Coming down the centuries, what a cavalcade of spiritual masters passes in review! Bernard, Aquinas, Catherine of Siena, Bonaventure, à Kempis, Teresa of Avila, John of the Cross, Rodriguez, Francis de Sales, Lallemant, Alphonsus Liguori, Vincent de Paul, Paul of the Cross, and many more. Among the more recent writers we have Lehodey, Goodier, Faber, Newman, Hedley, Thérèse of Lisieux, Meschler, Chautard, Marmion, and Leen, not to mention the living. Some years ago *REVIEW FOR RELIGIOUS* printed a list of some hundred authors and their works, which may serve as a basis

for a reading program of the spiritual masters. (Cf. I, 105; II, 117.)

Another rich source of spiritual reading is the life of Christ, of Our Blessed Lady, and of St. Joseph. These are timeless books, to be read and reread. Then there are the numerous biographies of the saints, especially of those whom the Church has singled out to be the official patrons of various Catholic works, and of the Blessed, and of other holy persons, particularly of the founders of religious communities, so instructive, inspiring, and enticing to imitation. In the last twenty or thirty years hagiography has made real progress towards taking the saints from their fragile pious pedestals and, by putting their feet on the ground, making them attractively real.

V

Of course, amid such a wealth of reading material, one must wisely choose. Here are a few suggestions for religious that must not be followed too rigidly but always adapted to special circumstances:

Choose those books that will give you the spirit of your own religious order or congregation, whether active, contemplative, or mixed. These should be preferred to all others, especially in the early years of the religious life, and they should be reread often. If your community has few or none, then read the books of an order or congregation which has your identical rule, or has for its purpose one similar to your own. Other books, depicting and implementing other ways of religious life or other states of life than yours, can be read gradually as the years go on.

Choose books suitable to your present position in your religious community. The reading of novices is not going to be the same as that of older religious. Young religious should be directed in their reading by some one experienced in this matter. However, certain authors are recommended by the Holy See to all young religious: St. Bernard, St. Bonaventure, and Father Alphonsus Rodriguez. The latter's *Practice of Perfection and Christian Virtues* (3 vols. Loyola Press, Chicago) has the added advantage of furnishing a systematic general survey of almost the whole ascetical field—a valuable help at the beginning of one's religious life.

Choose books adapted to the spiritual needs of the soul at the moment. This reading will vary according as one is ill, or in consolation, or in desolation, or in temptation, or in great trials, or has been appointed superior, or removed from some cherished office or employment, and so forth. It will vary, too, according as one has made great or little progress in the spiritual life.

Make it a point to read at least one book in harmony with the liturgical year, for instance, something on the Passion during Lent.

It is good occasionally to read a general survey of the whole of the spiritual life, such as that found in Tanqueray, Garrigou-Lagrange, Saudreau, or Parente.

A more or less systematic reading of the older authors, especially the spiritual classics, should be done by mature religious, while at the same time not neglecting the better books among the moderns. Here a list of books, graded in the order of importance, is a big help. Many modern spiritual books are superficial and ephemeral, and can readily be passed over in favor of the spiritual masters.

Mystical books should be read rarely by the young and then only under direction. Older religious of balanced judgment may read such books with profit, especially those of St. Teresa of Avila. With regard to private revelations and mystical phenomena not yet having received the approval that goes with the person's canonization, one should always maintain a prudent reserve. This is the Church's own attitude in these delicate matters. An inordinate attachment to reading about revelations and mystical phenomena is a sign of spiritual immaturity and can be harmful to one's spiritual life.

Finally, religious should read regularly one or several magazines devoted to the spiritual and religious life, such as *Cross and Crown*, *Life of the Spirit*, *REVIEW FOR RELIGIOUS*, *Sponsa Regis*, or others in foreign languages. These, besides articles suitable for spiritual reading, furnish careful information on spiritual books and pamphlets, old and new.

To conclude with a common objection: "I am too busy; I have no time for extra spiritual reading." Let St. Robert Bellarmine answer it. After asserting that there is always a margin of time left over in the daily schedule that can "be spent on meditation or pious reading, with great fruit for one's soul," the holy Doctor goes on to say: "Seneca in one of his letters takes to task those who claim that time is all too short; and he proves that their complaint is unfounded, because they waste a great deal of time. If only they would use it, they should have plenty of time . . . Many are short of time because, not content with honest recreation, they squander their existence in dawdling, gadding about, gossiping, visiting, reading about trifles, and doing nothing useful." Perhaps St. Robert has something there!

Book Reviews

ST. TERESA OF JESUS. By Father Gabriel of St. Mary Magdalen, O.C.D.
Translated from the Italian by a Benedictine of Stanbrook Abbey.
Pp. xii + 123. The Newman Press, Westminster, Maryland, 1949.
\$2.00

In this book Father Gabriel does for St. Teresa what he did some time ago for St. John of the Cross (see this REVIEW, VI, p. 377); that is, in a series of five conferences he introduces us to the works and doctrine of the celebrated mystic whom he regards as the great founder of what he is pleased to call "the Teresian school." He makes an effort to present the principal points of that doctrine in an ordered and systematic synthesis, and to "determine what is her considered opinion on the more central problems of spirituality" (p. xi).

The supremely important aim in the spiritual life is not contemplation, but charity, and the perfection of it. Being most magnanimous herself and having been treated most liberally by God, St. Teresa conceives this perfection to be love brought to the highest possible peak of generosity. Nothing, absolutely nothing, is to be refused to the divine Lover. Whatever He may ask, in deed or sacrifice or suffering, the soul is glad to render. In particular it is eager to do all that it can in the apostolic spirit and for the salvation of souls. This lofty perfection is possible to all Christians who have sufficient good will. It is the same as that most excellent form of union with God, that "true union" of conformity of will in love, which above all other forms Teresa herself always desired and sought.

After considering the goal, perfect love, it was only natural that a Carmelite and especially a sublime mystic like St. Teresa should turn to "the contemplative ideal." Besides infused contemplation, "We must conclude that, evidently, Teresa also is aware of the existence of an active contemplation," described in *The Interior Castle*, "Mansion VI," 7. "Such a contemplation will habitually be the prayer even of a soul already mystical, at such times as it is not favored by God with more special divine enlightening. In the illuminative way the active, or acquired, contemplation will easily alternate with the infused. The matter is thus understood by the whole Teresian school" (p. 118).

Her understanding of mystical contemplation is narrower and richer than that of some modern authors: it "is a state of prayer

wherein the soul is experimentally aware of God's action within it" (p. 24). "Even in the lower degrees of infused contemplation the divine action within renders itself in some way perceptible to the consciousness; the soul *feels* moved, drawn, and from seeing how that motion which it suffers causes it to occupy itself wholly in lovingly gazing upon God, it judges: 'God is acting in me. I am very close to God'" (p. 82).

In St. Teresa's outlook the contemplative ideal is of course most important. It is a great "short cut" to the higher degrees of charity and virtue. One ardently in love with God experiences a certain need of the peculiar intimacy and inspiration which contemplation brings. Hence it is in every way most desirable. However, it is not necessary, even for perfect holiness. "We cannot conclude that all generous souls must attain to such forms of contemplation ['prayer of quiet,' 'sleep of the powers,' 'union'], much less that they can be introduced into that way of contemplation which, through the series of infused forms of prayer, leads the soul to the spiritual marriage as it is described by St. Teresa and St. John of the Cross So we may speak of a way that leads to holiness, even perfect holiness, without passing through mystical prayers, strictly speaking" (pp. 36, 37). "Synthesizing these teachings of its great Mistress, the Teresian School has distinguished a two-fold way of perfection: the common way and the mystical way, that is the way of contemplation. The common way knows nothing of infused forms of prayer of the characteristic type described by St. Teresa" (p. 43).

As a matter of fact, God is most liberal with His gifts and is wont to grant infused prayer to those who exert themselves sufficiently. "If we are to interpret her thought faithfully, we must say that in the highest way of sanctity, followed by thoroughly generous souls, mystical prayer, although not necessary, is yet ordinary. Such, also, is the traditional position taken up by the Teresian mystical school, formulated by the Teresian Congress of Madrid" (p. 37).

After dealing with perfection and contemplation in the first two conferences, Father Gabriel devotes the remaining three to the preparation that St. Teresa advises for contemplation, to an account of the "Mansions" of *The Interior Castle*, and finally to the place of the sacred humanity of Jesus in the spiritual system of Teresa of Jesus.

Father Gabriel's book is a clear, brief, and highly inspiring introduction to the doctrine of St. Teresa. Moreover, it presents the understanding and interpretation of it which the leading authority

now in Carmelite spirituality considers to be the true and just idea of it. Hence this work is a very valuable addition to our spiritual literature.—G. AUGUSTINE ELLARD, S.J.

STORM OF GLORY. By John Beevers. Pp. viii + 231. Sheed and Ward, New York, 1950. \$3.00.

This short life of St. Thérèse of Lisieux is written with a two-fold purpose: (1) to reveal St. Thérèse as a person truly measuring up to the heroic love of God and the neighbor required of a saint, and a person altogether unlike the child-like and sweetly sentimental saint she is made to be in many books about her; and (2) to point out that St. Thérèse has a very special relation to our modern times.

Read in connection with the Autobiography of St. Thérèse, *Storm of Glory* will give one a very complete picture of the saint. It fills in many details of her family life in early years as well as her life as a Carmelite, all of which help very much to understand St. Thérèse, and in addition it tells a brief running story of her life enlivened with concrete incidents and eye-witness stories which show Thérèse to have been truly heroic in a grown-up way in her love and service of God.

The second aim of the book is developed in Part II. The author calls St. Thérèse of Lisieux the greatest saint of modern times, principally because she has made sanctity seem not only attractive but truly possible to the many, many little people of the world, who but for her would have thought of sanctity as too remote and mysterious and impractical for such as they. This is true because her own life was so very ordinary—ordinary works, no extraordinary penances, and for the most part no extraordinary spiritual experiences, and also because of the Little Way of Spiritual Childhood which she teaches as a sure way to become a saint. Further, to the author, Thérèse, with her conviction of her own littleness and her love of God in every detail of her life, stands in direct opposition to the modern worldly spirit with its pride in purely natural accomplishments and its bitter hatred as well of fellowmen as of God.

Over the years I have found each fresh acquaintance with St. Thérèse of Lisieux to be spiritually inspiring. And that is what *Storm of Glory* offers to its readers—a good measure of spiritual inspiration.—A. REID, S.J.

PURGATORY. By Martin A. Jugie, A.A. Translated by Malachy G. Carroll. Pp. 203. The Newman Press, Westminster, Maryland, 1949. \$3.25.

There are very few worthwhile books on Purgatory. This is one

of them, one of the best. Unlike most, it is written primarily from the viewpoint of the living and stresses throughout the consoling aspect of Purgatory. In it, Father Martin Jugie, a theologian of high repute, presents and explains the Catholic doctrine in simple, clear language, but with theological exactitude and above all with reserve, especially on the delicate subject of private revelations. In fact, his balanced evaluation and prudent use of private revelations are some of the outstanding features of the book. The location of Purgatory, its inhabitants, its kinds of punishment, its time-length, these and many other topics, some not found in other books, come up for careful treatment.

The author devotes considerable space to the ways in which we can help these souls, by Masses, indulgences, prayers, and almsgiving. Finally, he tells how to avoid Purgatory altogether, or at least shorten one's stay there, by using the multitudinous efficacious means placed by the Church at the disposal of Catholics. He might have developed more at length the theologically well-founded though not certain doctrine of the immediate entry into heaven of those who receive the sacrament of extreme unction betimes and with the proper dispositions.

The translator has done a fair job, but he should have done more careful proof-reading, and he might have added a helpful index. We recommend the book highly to all and trust that it will match in English the seven editions it has already seen in French. It is a rare book, combining two things: exact information and quiet inspiration.

—A. KLAAS, S.J.

PSYCHIATRY AND ASCETICISM. By Felix D. Duffey, C.S.C. Pp. 132. B. Herder Book Co., St. Louis, Missouri. \$2.00.

This slender volume points out defects in the exercise of the science of psychiatry as it is practiced today and as it is popularly preached. From a consideration of some of the defects of the science, the author goes on to a treatment of certain ascetical principles and practices which are basic to a complete understanding of difficulties in man's mental life, principles and practices frequently overlooked or denied in psychiatric treatment. Perhaps the finest chapters in the book are the Psychology of Mental Prayer and the Psychology of Mortification.

The present reviewer has a practical problem with this volume, however. Though the author repeats several times that he has no quarrel with psychiatry which stays within the confines of its sub-

ject matter, the overall tendency of the book seems to condemn the science as a whole. A Catholic psychiatrist would find little encouragement in reading *Psychiatry and Asceticism*. There are many reputable Catholic psychiatrists who are doing splendid work in their chosen field, and it is fervently hoped that their number will increase. It is true that Freud held a philosophy not consonant with our rule of faith, but a distinction must be made between the philosophy of the founder and the therapeutic processes and clinical observations and conclusions of the science. By stressing some of the ideas this volume does, the ordinary layman would put little faith in psychiatry.—J. J. CAMPBELL, S.J.

[NOTE: The preceding reviews of *Purgatory* and of *Psychiatry and Asceticism* are published through the courtesy of Catholic Review Service, St. Mary's College, St. Marys, Kansas.]

BOOK NOTICES

GOSPEL GEMS, by Canon Paul Marc, contains twenty-four meditations on as many events recorded in the Gospels. The book is recommended to anyone seeking an aid in making familiar contemplations or meditations on the Gospel scenes. The prayerful perusal of its simple and inspiring treatment of these scenes will help the reader to acquire a deeper knowledge of Christ and to achieve a more intimate union with Him. (Frederick Pustet Co., New York and Cincinnati, 1950. Pp. 226. \$3.00.)

AN INTRODUCTION TO HOLINESS, by Henri Petitot, O.P., is a clear, well-balanced statement of the essentials for holiness. The book has three main parts (The Ascetic Life; The Active Life; and The Unitive Life) and a conclusion on The Mystical Body. In these various sections the author insists on the necessity of self-denial, humility, prayer, zeal, knowledge of Christian doctrine, union with God and neighbor through charity. There is a good chapter on the value of Christian art for stimulating devotion; and the theme that the holiness of one member has profound effects on the Mystical Body is excellently developed. The treatise is intended for the fervent laity and for religious. Even among these, the author says, comparatively few attain to a superior state of holiness. But all would profit by the thoughtful reading of this book. Irritating minor tones are the frequent references to things French and the author's apparently unnecessary insistence on his "Thomistic" position. The translation from the French was made by Malachy Ger-

ard Carroll. (Westminster, Maryland: The Newman Press, 1950. Pp. vii + 176. \$2.50.)

COME CREATOR SPIRIT, by Rev. A. Biskupek, S.V.D., is a series of considerations centering chiefly around those two magnificent hymns to the Holy Ghost, *Veni Creator Spiritus* and *Veni Sancte Spiritus*. Other chapters deal with the role of the Holy Ghost in the sacraments. The book concludes with comments on the Mass of the Holy Ghost and miscellaneous reflections. The treatment is devotional, simple, full of unction, and directed to the heart. This book might best do service to religious as a well-spring for their meditations—to increase their appreciation of and devotion to the forgotten Paraclete. (Techny, Ill.: Mission Press, 1950. Pp. 341. \$3.00.)

TAKE THIS SCAPULAR contains the conferences given at the Carmelite Third Order's Second National Conference held in the spring of 1949. In the thirty-four chapters, each by a Carmelite Tertiary or a Tertiary Director, is told the story of Our Lady's Scapular, its origin and history, its use and efficacy in modern life. This book provides valuable source material for study, meditation, and preaching on the Scapular devotion. (Chicago: Carmelite Third Order Press, 1949. Pp. 270. \$2.50.)

Thomas Merton's latest book, WHAT ARE THESE WOUNDS?, is an interpretation of the contemplative life and mystical experiences of St. Lutgarde, a thirteenth-century Trappistine. It is a companion book to his THE WATERS OF SILOE, and THE SEEDS OF CONTEMPLATION, and gives a concrete application of the principles of the contemplative life discussed in these two former books. Although the author is careful to explain that the miraculous is only accidental to the mystical life, it is to be regretted that much of the book is taken up with relating just such experiences. This biography of St. Lutgarde is, however, interesting and pleasant reading, since it does afford an insight into the innermost life of an outstanding contemplative and a lover of the Sacred Heart. (Milwaukee: The Bruce Publishing Company, 1950. Pp. xiv + 191. \$2.50.)

Among the many celebrated writings by St. Athanasius probably none was more influential, over a wider area and for a longer period, than his perennial "best seller," THE LIFE OF ST. ANTHONY. Athanasius had known and esteemed the great monastic pioneer and produced this *Life* shortly after the death of Anthony. The account

literally set the style for Christian hagiography. And, what is vastly more important, it exerted enormous influence East and West in spreading the idea of that full-time pursuit of Christian perfection that is now organized into religious life under rule and vow. After the Gospels, this *Life* is really Book One in monastic and conventual literature. The present edition is Number 10 in the Ancient Christian Writers series. The translator and editor is Robert T. Meyer. Religious scholars will be grateful to him not only for the smooth translation but also for the annotations with which he interprets the text. (Westminster, Md.: The Newman Press, 1950. Pp. 154. \$2.50.)

Very noticeable in recent literature on religious vocations is the striving to be realistic, to show young men and women, by word pictures and photographs, just how the religious life is lived. *WHAT MUST I DO?* by Sister Mary Paul Reilly, O.S.B., is an example of how this purpose may be accomplished by word pictures. She takes one girl and her companions through the postulancy, noviceship, first and final professions; and, by means of their varied experiences, she shows the girl reader just what she might expect in the religious life. (Milwaukee: The Bruce Publishing Company, 1950. Pp. 96. \$1.60.)

THE UNHOLY THREE, by Rev. Henry J. Romanowski, is a very readable treatise on ascetical theology for the laity. The "Unholy Three" are, obviously, the world, the flesh, and the devil. Father Romanowski covers the principal ways in which these enemies attack the soul, as well as the various ways of combatting them. This is his first book. May he publish many more. (Milwaukee: The Bruce Publishing Company, 1950. Pp. xiii + 160. \$2.75.)

BOOK ANNOUNCEMENTS

[For the most part, these notices are purely descriptive, based on a cursory examination of the books listed.]

B. HERDER BOOK COMPANY, St. Louis, Missouri.

Human Personality. By H. C. E. Zacharias. Pp. viii + 360. \$4.00. Describes the way India and China "by their own unaided efforts caused human personality to emerge out of its stage of collective anonymity," and how Israel was an instrument in the hands of God "who gave to human personality a supernatural sanction and an eternal value, unattainable by merely human endeavors."

The Nazarene. By Eugenio Zolli. Translated from the original Italian by Cyril Vollert, S.J. Pp. 309. \$5.00. A volume of exegesis for "Scripture students and others who are confronted with difficulty of explaining obscure passages in the Gospels."

Revival of Paganism. By Gustave Combes. Translated by Rev. Augustine Stock, O.S.B. Pp. v + 360. \$4.50. "This survey of recent trends, especially those fostered by government, toward the dechristianization of our civilization, focuses attention in particular on Russia, Germany, and France."

The Message of Christ. By Adolf Donders. Translated by Rev. Rudolph Kraus. Pp. xi + 477. \$6.00. Includes 204 brief suggested sermons, based mostly on the life of Christ, for Sundays and principal feasts of the liturgical year. Should prove useful especially to busy parish priests.

THE LITURGICAL PRESS, Collegeville, Minnesota.

Theology of the Old Testament. By Dr. Paul Heinisch. English edition by Rev. William Heidt. Pp. 386. \$5.00. Although of special interest to teachers of religion and theology, this book will provide the less specialized reader also with a deeper understanding and fuller appreciation of Old Testament teaching on the nature and attributes of God, the spirit world, creation, the nature of man, human acts, the Messiah. The treatment is both scholarly and comprehensive and copiously documented with hundreds of Scriptural references.

LONGMANS, GREEN AND CO., 55 Fifth Avenue, New York.

St. Anne and the Gouty Rector and Other Plays. By Henri Ghéon & Henri Brochet. Pp. xx + 190. \$2.50. Contains seven plays and useful production notes for each play. The plays included are: *St. Anne and the Gouty Rector*, *The Sausage-Maker's Interlude*, *Parade at Devil's Bridge* by Henri Ghéon; *Christmas at the Crossroads*, *The Gardener Who Was Afraid of Death*, *The Man Who Died Because He Wore Gloves*, *St. Felix and His Potatoes* by Henri Brochet.

NEWMAN PRESS, Westminster, Maryland.

Facing Life, Meditations for Young Men. By Raoul Plus, S.J. Pp. xii + 121. \$1.50.

Facing Life, Meditations for Young Women. By Raoul Plus, S.J. Pp. xiv + 158. \$1.50.

Two small books, reprints. Recommended highly for priests

and religious who want to help young men and women meditate.

The Sunday Introits and Graduals. By Rev. E. C. Messenger. Pp. 175. \$2.75.

The Sunday Collects. By Rev. E. C. Messenger. Pp. 123. \$2.75.

The Sunday Epistles. By Rev. E. C. Messenger. Pp. 182. \$2.75.

The Sunday Gospels. By Rev. E. C. Messenger. Pp. 171. \$2.75.

These four volumes contain simple explanations of the various parts of the Mass. Helpful for religious who wish to meditate on these parts of the Mass; for priests who wish to explain the Mass; and for the laity who want a deeper understanding of parts of the Mass.

Living with God. By Raoul Plus, S.J. Pp. xvi + 93. \$1.50. Another reprint. Seeks to arouse in the reader a more fruitful realization of the tremendous significance of union with God through sanctifying grace.

JOSEPH F. WAGNER, INC., 53 Park Place, New York.

In Praise of Our Lady. By Martin Dempsey. Pp. vi + 225. \$2.75. A book of sermons concerning the principal feasts of Our Lady, including a special series for a Novena to Our Lady of Fatima.

For Your Information

Passionist Champion

Champion of Church and Pope is an attractive pamphlet sketch of St. Vincent Strambi, the recently canonized Passionist bishop. In his preface to the pamphlet Bishop James H. Griffiths says that "Vincent Strambi is a modern symbol of victory of the suffering Christ and His suffering Church over the force and the fear of the tyrannical state." In the text itself Father Aloysius McDonough, C.P., brings out not only the remarkable story of St. Vincent's early life (he was rector of a seminary before being ordained a priest) and of his great courage in the face of Napoleon's tyranny, but also the essential details of Passionist life. The publisher is the Sign Press, Union City, New Jersey. Father McDonough, the author,

FOR YOUR INFORMATION

conducts the "Sign-Post" in the Passionist magazine, *The Sign*, and is the author of *God's Own Method*, a book which offers a "design for living . . . drawn from the lessons taught by the crucified Redeemer." (See REVIEW FOR RELIGIOUS, VII, 50-51.)

Company of Mary

A Slave of Jesus in Mary is a pamphlet life of Mother Mary Potter, Foundress of The Little Company of Mary, familiarly known as the "Blue Nuns." The institute began in the latter part of the last century; the foundress died in Rome in 1913; yet the Little Company's hospitals are now circling the globe. The author of this pamphlet is Father Marius McAuliffe, O.F.M. Our readers may obtain it for the asking by writing to The Little Company of Mary Hospital, 95th St. and California Ave., Evergreen Park 42, Ill.

Servants of Mary

Another nursing institute of recent origin is The Sisters, Servants of Mary, a society of trained nurses who care for the sick and infirm in their own homes. It too is fast extending its services to the whole world. Its provincial house for the United States is located at Kansas City, Kansas. The foundress, Mother Soledad Torres Acosta, was born in Madrid, Spain, in 1826, and died in the same city in 1887. She was beatified on February 5, of this present Holy Year.

Little Office

My Daily Office is a 6-page folder on The Little Office of the Blessed Virgin. It contains a brief commentary on the Office and reflections on the psalms and canticles. The author is Fr. Jerome, O.F.M. He found in giving retreats to religious that they do not get lectures on the Little Office as often as they would wish; hence, he gave some talks and later abbreviated them into this folder. Copies may be ordered, or sample copies obtained, from Assisi Press, St. Francis, Broad Lane, Cork, Ireland. Price for U.S.A. and Canada: \$3.00 for 100; \$8.00 for 300; \$12.00 for 500.

Varia

The Poor Clare Nuns have a new monastery situated on a hillside overlooking the Santa Clara Valley. The address is: The Immaculate Heart Monastery, Route 2, Box 873, Los Altos, California.

"The Boy Saviour, My Model for Life," is the title of a new

(Continued on page 224)

Questions and Answers

—18—

We have heard, or read somewhere, that the water cruet used at Mass should always be filled to the brim? Is that correct; and, if so, why should this be so?

At the Offertory the celebrant is supposed to mix a very slight quantity of water with the wine in the chalice. The quantity should be relatively slight: that is, slight with reference to the amount of wine that he takes. Yet, even priests who use a comparatively large quantity of wine usually try to limit themselves to only a few drops of water. The cruet should be filled in such a way that the priest can accomplish this without spilling the water. Generally speaking, it is very difficult for the priest to take only a few drops if only the bottom part of the cruet is filled, for in this case the water tends to gush out. For this reason, the stoppers so often used in water cruets are a nuisance. On the other hand, when cruets are filled right to the brim, it is often difficult to pour the water without spilling it. The safest way to fill the water cruet, therefore, seems to be *almost to the brim*.

We might add, however, that cruets differ—and so do priests. Sacristans would do well to ask the priest how he wants the cruets filled. And if there is no opportunity to do this, the sacristan might experiment a bit until he (or she) knows just how much to fill the cruet to allow for the pouring of only a few drops without spilling or gushing. In some places Erlenmeyer flasks are used as cruets because it is so easy to control the flow of liquid from them.

—19—

What is meant by a "perplexed" conscience? Is it the same thing as scrupulosity?

By a "perplexed" conscience theologians mean a state of mind in which a person thinks he would commit a sin no matter what he does. For instance, suppose a mother thinks she would sin by going to Mass and neglecting a sick child, and would also sin by staying with the child and omitting Mass. She has to do one thing or the other—go to Mass or not go to Mass. Hence, according to her "conscience" she would sin no matter what she would do. Another example is suggested by this problem in *Moral Guidance* (p. 309), by Edwin F. Healy, S.J.: "What should a surgeon do in an

emergency case where in his opinion he will probably be doing wrong if he operates and probably be doing wrong if he does not operate? He must do one or the other at once."

The "perplexed" conscience does not necessarily indicate scrupulosity. Even one who normally has no difficulty making decisions for himself might occasionally face a situation so puzzling that it seems to involve sin no matter what he does. However, a scrupulous person is certainly more apt to experience this difficulty than are those who are not scrupulous.

Since we have mentioned the "perplexed" conscience, it may be well to add here the correct principles of conduct in such an emergency. Theologians give three rules to cover the various possibilities:

1) Get advice, if this is possible, and thus do away with the perplexity. —For instance, the mother mentioned above might ask the priest or some prudent friend what she should do.

2) If advice or some similar help is unavailable, do what seems to be the less evil. —For instance, the surgeon mentioned in Father Healy's problem has to act in an emergency and may have no opportunity to consult persons or books. In that case he should try to estimate whether operating or not operating would be the less of the two apparent evils and then act accordingly.

3) If one cannot decide which would be the less evil, he may follow either course of action without sin. —The reason for this last rule is that a person who judges that he will sin equally by acting and by not acting no longer has the freedom necessary for actually committing a sin. The ability to sin presupposes the ability to choose between two things, one of which is sinful, the other not sinful.

—20—

Is it true that the Holy See has condemned the practice of giving several small Hosts to one communicant?

A decree of Pope Innocent XI condemned the practice of giving several small Hosts to one communicant. The reason for this prohibition was that the practice, as existing at the time of the condemnation, was based on a spirit of false devotion. When there is no question of fostering a false devotion, a priest may give several Hosts to the same communicant: for example, when there is need of emptying a ciborium.

Report to Rome

[We continue here the publishing of the *List of Questions* to be answered in the quinquennial report by pontifical institutes. For full explanation see our January, 1950, number, page 52. We encourage all to read these questions thoughtfully, as they furnish an excellent survey of the Church's law concerning religious.

The eighty-six questions published in our January, March, and May numbers contain the first three articles of Chapter I, "The Institute and Its Government."

The questions are published exactly as they appear in the official English translation. Questions marked with an asterisk (*) concern only institutes of men; those marked with a cross (†) refer only to institutes of women.—ED.]

ARTICLE IV

Concerning the financial government of the Institute

§ 1. - CONCERNING THE ACQUISITION AND LOSS OF PROPERTY

Concerning the acquisition and registration of property

87. a) What if any immovable property or precious movable property was acquired by the Institute, Provinces and houses; what was the value of these acquisitions.

b) Was the aforesaid property acquired by gift or other gratuitous title, or by purchase, and in this latter case was it with the funds of the Institute, Province or house, or with borrowed money.

88. Has the Institute, the Province and each house an inventory of its movable property, especially of that which is classed as precious (by reason of workmanship, history or material) (c. 1522 2°) and of its immovable property.

89. When must these inventories be revised, and are they in fact revised.

90. In cases where works which are not the property of the house, such as clerical or religious residence-halls, hospitals, churches, etc., are entrusted to the religious houses, are these properties kept clearly distinct from those which belong to the religious house itself.

91. By what method or in whose name before the civil law is the religious property registered; and can this registration be regarded as safe in civil law.

92. What forms of registration have been adopted as the more secure in various localities.

93. If societies have been established for this purpose, was everything done in accordance with the civil law and is everything actually being kept in good order.

94. As regards the aforesaid societies:

a) Were all persons to whom the administration or management of property is entrusted, chosen with due care, after making all the previous investigations which were necessary or useful.

b) Were the members of the Institute itself given the preference over outsiders for offices of administration, whenever this could prudently be done without loss.

c) What safeguards were used against dangers arising from abuses of administration.

d) Is a constant vigilance conscientiously exercised according to law, through the checking of accounts and through ordinary and other extraordinary and timely inspections of safety deposits and other properties.

Concerning expenses

95. Were extraordinary expenses paid from ordinary or extraordinary income proper, or on the contrary with borrowed funds.

Concerning contributions

96. Did the individual houses and other units subject to the Provinces contribute toward meeting the expenses of the Provinces.

97. Did the Provinces and equivalent units and the houses which are immediately under the Superior General contribute to the common necessities of the Institute.

98. By what authority (Chapter, Council, General or Provincial Superior), on what principles and in what proportion are the contributions to the general and provincial funds determined.

99. Were these contributions paid willingly or more or less under pressure.

100. Are the Provinces and houses allowed to retain whatever is prudently foreseen to be necessary or very appropriate for their own life and growth, in view of the good of souls and the welfare of the Institute.

Concerning the alienation and diminution of property

101. What capital property, whether immovable, or stable (i. e. consisting of capital funds) or precious, was alienated, and by what authority.

102. In the alienation of property, were the provisions of law (cc. 534, 1531), especially regarding the previous appraisal by experts, and the norms of the Constitutions, observed.

103. Did the Institute, Provinces and houses consume any stable or founded property or capital funds; for what reasons and by what

authority.

104. Are the general, provincial and local Superiors and Bursars making serious efforts to recover this property.

105. What properties of the Institute, Provinces and houses have suffered loss; and what were the reasons.

Concerning debts and obligations

106. a) What debts were contracted, and by whom.

b) What debts are actually outstanding.

107. In contracting debts and obligations, were the following faithfully observed:

a) The provisions of c. 534.

b) The precautions mentioned in c. 536 § 5.

c) The norms of the Constitutions regarding permissions, the consent of the Council, etc.

108. Was the interest on debts and obligations faithfully paid, and is diligent care taken toward the gradual payment of a debt or the amortization of the capital (c. 536 § 5).

§ 2. - CONCERNING THE CONSERVATION AND ADMINISTRATION
OF PROPERTY

109. Is the administration of property conducted, not arbitrarily, but according to the common law and the Constitutions, under the direction and vigilance of Superiors and their Councils (cc. 516 § 2, 532 § 1).

110. Are there designated Bursars (c. 516 §§ 2, 3, 4) according to the common law and the Constitutions:

a) For the entire Institute.

b) For the different Provinces and other similar units.

c) For the individual houses and works.

111. Does the Superior in any case act also as Bursar (c. 516 § 3).

112. Do the Councils have their part in the administration and exercise vigilance in regard to it, even when the Superiors are acting also as Bursars (c. 516 § 1); how do they do this.

Concerning the rendering of accounts

113. How many times a year and to what Superiors and Councils must the Bursars and other Administrators render an account of their administration.

114. Was a clear and complete rendering of account demanded

of all and each of the Bursars and Administrators during the five-year period.

115. Were there presented together with the accounts the documents showing the expenditures and receipts.

116. Was there regularly an inspection and checking of the safe.

117. Are the necessary directions given to the Bursars and Administrators; if so how is this done, and what sanctions are imposed in case of necessity.

118. Have Superiors, Bursars or Administrators, or any other religious, any money or property which they can freely use without giving a regular account of it, even though it belong to the Institute, Province or house.

Concerning the investment of money and changes of investment

119. Did Superiors, Councils and Administrators lawfully, safely and profitably invest (c. 533) the money which was to be invested according to law and the will of benefactors, observing the rules of law and the Constitutions.

120. Did Superiors, Bursars and Administrators make temporary investments of surplus funds which were not required for ordinary expenses, so that they should not lie idle but might draw a reasonable interest.

Concerning the conservation of property

121. Are money, securities, contracts, precious articles carefully conserved, observing exactly the common norms and the provisions of the Constitutions.

122. On what terms, if ever:

a) Were money or precious articles received from outsiders on deposit.

b) Or conversely were such deposits made with outsiders by Superiors, Bursars, Administrators or private religious.

123. Do Superiors, Bursars, Administrators conscientiously strive that all the property of the Institute, Province and house be religiously conserved and providently administered (c. 532 § 1).

Concerning foundations, pious causes, etc.

124. What legacies and pious foundations were accepted.

125. In accepting pious foundations and legacies, were the rules of law (c. 1544, ss.) and of the Constitutions observed.

126. Was the money of foundations and pious causes, according to law and with the consent of the local Ordinary when that was

required, invested (cc. 533 §§ 1, 2, 1547) and separately and faithfully administered (cc. 535 § 3, 2°, 1546, 1549).

127. Were the obligations attached to foundations faithfully and conscientiously fulfilled (cc. 1514, 1549 § 2).

128. Did Visitors demand documentary proof of their fulfilment and an account of the administration of the property.

Concerning business and trade, etc.

129. Did any religious, Superiors or subjects, personally or through others, engage in illicit business, that is, business not permitted to religious, in violation of cc. 142, 592.

130. In cases where for just reasons the permission of the Holy See was obtained for engaging in business (give the date and Protocol number), was every semblance, not alone of fraud but also of avarice, diligently avoided.

131. What precautions were taken that religious who are occupied in business dealings may not suffer spiritual harm.

132. Whether Superiors and Councils were attentively watchful that, according to c. 1539 § 2, in the administrative exchange of securities payable to bearer, all appearance of commerce or trading be avoided.

*Concerning actions or affairs which involve
financial responsibility*

133. How did Superiors exercise vigilance over the actions and dealings of their subjects from which there might arise according to law a financial responsibility on the part of the Institute or of the Province or house (c. 536 § 2) or of the individual religious (c. 536 § 3).

134. Did Superiors clearly and effectively, according as the circumstances required, take prompt action to clear the Institute, Province and house of all responsibility for actions and dealings done by individual religious without observing the norms of the common or particular law.

135. Do Superiors see to it that, in all matters which concern finances, or in those generally which could give occasion to litigation in the canonical or civil courts, everything be done exactly according to law, on the basis of previous written contracts and with the guarantee of perfectly valid signed agreements, etc. (c. 1529).

136. Have any law suits or losses resulted from failure to observe the prescribed formalities of civil law according to n. 135.

137. Have Superiors and Bursars diligently seen to it that extern workmen and all persons who work for the Institute, Province or house receive at the agreed time a just and fair compensation according to law (c. 1524), and that the provisions of law regarding the contract of hire and other matters be faithfully observed.

138. What provision is made for the spiritual welfare of those who work in the house, especially if they also reside there.

CHAPTER II CONCERNING THE RELIGIOUS AND THE RELIGIOUS LIFE AND DISCIPLINE

Concerning the diversity of classes — The vows of each class

139. What are the different classes, if any, among the members of the Institute; does harmony exist among the different classes and is fraternal charity observed among them.

140. Besides the persons who belong to the Institute or Society as members, by religious profession or lawful incorporation, are there others who are dedicated or given to it, or the like, without being members.

141. Is provision made in fairness and charity for the spiritual life of these persons and also for their material security.

142. Are there any legitimately approved statutes for them.

ARTICLE I

Concerning the admission, formation and profession or incorporation of members

Concerning the postulants in the wide sense (Apostolic Schools)

143. Are there in the Institute any aspirants or postulants in the wide sense: apostolic schools, etc.

144. For how long a time does the instruction and education in these places last.

145. In these apostolic schools and similar houses and in the residence-halls, are the students of tender age habitually kept separate from the older ones.

Concerning the postulants in the canonical or strict sense

146. Are the postulants properly conducted according to law in the houses of noviceship (c. 540 § 1), or in houses where perfect religious observance exists (c. 540).

147. Was the time assigned by the common law (c. 539) or by

the Constitutions for the postulanship abbreviated or prolonged; if so, for how long a time and by what authority.

Concerning the admission of aspirants

148. What means are used to arouse and attract vocations.

149. Are there also advertisements inserted in public bulletins and papers. If so, in what bulletins or papers did they appear.

150. Taking into account the different circumstances of various localities, what causes are regarded as having an influence on the increase or diminution of vocations.

151. What are the obstacles which aspirants most frequently have to overcome in order to follow their vocation.

Concerning documents, testimonials and informations

152. Were the documents required by the common law (c. 544) and by the Constitutions demanded before admission in the case of each aspirant.

153. At least before entrance into the novitiate, were the following testimonial letters demanded and obtained:

a*) The common testimonial letters which are to be given by the local Ordinaries and are prescribed for all (c. 544 § 2).

b) The special testimonial letters which are to be given under oath by the Rector or Major Superior for those who have been in a Seminary or a residence-hall which is equivalent to an ecclesiastical one, or in a postulanship or novitiate of a religious Institute (c. 544 § 3).

c) Likewise the testimonial letters which are required in the case of clerics and professed religious (c. 544 §§ 4, 5).

154. Besides the documents and testimonials which are specially prescribed by law or by the Constitutions, were further informations, which it seemed necessary or useful to know in order to judge with certainty of the vocation and fitness of the aspirants, diligently sought (c. 544 § 6).

Concerning impediments and admission

155. From what impediments or defects, if any, which are imposed by the common or particular law, was a dispensation granted; how often and by what authority was this done.

156. Were the admissions of aspirants always done by the competent Superiors, observing the rules of law (c. 543).

Concerning the noviceship—The house

157. Was every novitiate house erected or transferred after

obtaining in advance the permission of the Holy See (c. 554 §§ 1, 2).

158. Does perfect religious observance flourish in the novitiate houses.

159. Did Superiors assign to them or permit to remain in them religious who are not exemplary in their zeal for religious observance (c. 554 § 3).

Concerning the beginning of the noviceship

160. Did all fulfill the prescribed days of spiritual exercises before entering the noviceship (c. 541).

161. Were the rite and the rules prescribed for admission to the noviceship faithfully observed (c. 553).

*Concerning board and expenses for the postulants
and noviceship*

162. Is the right of the Institute to demand payment for the expenses of the religious habit and board during the postulantship and noviceship, given in the Constitutions or customarily recognized by express agreement.

163. Who determines the amount to be paid.

164. Was there any instance of the grave abuse of delaying the profession because the expenses of the postulantship or noviceship had not been paid.

Concerning the discipline of the noviceship

165. Did all the novices and each of them from the beginning of the noviceship have a complete copy of the Constitutions.

166. Are the novices, according to law and the Constitutions, kept separate from the professed, and is any undue communication between them tolerated (c. 564 §§ 1, 2).

167. Did all and each of the novices before their profession perform the canonical year of noviceship complete and continuous, without counting the first day, in a house of noviceship lawfully erected, under the care and direction of a Master (cc. 555 § 1, 556, 557).

168. Was the noviceship extended or shortened beyond the limits fixed by law (c. 571 § 2) and the Constitutions; if so, for how long a time and by what authority was this done.

Concerning the government of the noviceship

169. Was there always in every novitiate a Master of novices

duly appointed or elected (c. 560).

170. Have the novice Master and his Socius all the qualifications and all the requisites prescribed by the common law (c. 559 §§ 1, 2) and the Constitutions, or did dispensations have to be asked for and obtained.

171. Are the Master and Socius free from all offices and ministries in or out of the house, which might interfere with their care and government of the novices (c. 559 § 3).

172. Do the Masters of novices, according to law (c. 561) and the Constitutions, under the vigilance and direction of Superiors and Visitors, have full possession of their proper authority and use it for the government and training of the novices.

173. Do all the Masters fulfill their office properly (c. 562) and remain constantly in the novitiate house.

174. Do the Master of novices and his Socius abstain from hearing sacramental confessions unless the penitents of their own accord ask them to do so according to c. 891.

Concerning the spiritual training of the novices

175. Were the novices, under the guidance of the Master, during the first or canonical year of the noviceship, engaged exclusively according to law (c. 565 §§ 1, 2) in exercises of piety and other exercises proper to novices; or on the contrary were they assigned to hearing confessions, preaching and external works or ministries; or did they apply themselves expressly to the study of literature, science or humanities (c. 565 § 3) beyond the limited measure in which this has been approved by the Sacred Congregation.

176. During the second year of noviceship or during the time which is over and above the canonical year, were the norms which were given in the Instruction of the Sacred Congregation of Religious (2 Nov. 1921) observed:

a) Regarding the manner of exercising the external ministries of the Institute (nn. I, II).

b) Regarding the conditions under which alone the novices may be sent outside the novitiate house (III).

c) Regarding the two months' preparation for the profession (IV).

*Concerning the documents to be drawn up
before the profession*

177. Did all the novices, according to c. 569 § 1, before the first

profession of simple vows, freely cede the administration and either cede or dispose of the use and usufruct of their property.

178. In case the aforesaid cession and disposition was not duly made before the profession, or in case new property was acquired thereafter, was it made or completed after the profession (c. 569 § 2).

179. Were any changes of the aforesaid cession and disposition after the profession, made always in accordance with c. 580 § 3.

180. a) Did the novices of the Congregation, before their first profession of temporary vows, freely make a will in due form, valid according to the civil law, regarding their present or future property (c. 569 § 3).

b) Did they afterward render this will valid according to the civil law (c. 569 § 3).

181. Were any changes which may have been made in this will after profession, made according to c. 583 2°.

182. Are the aforesaid documents a), b) faithfully kept in the Archives.

Concerning admission to profession and the act of profession

183. Do the General Superior and General Council carefully and constantly keep a severe watchfulness as regards admissions; have they issued any special norms in this matter.

184. Does there seem to be in any Province too great facility regarding admissions, and have the prescribed norms and sound criteria been faithfully observed.

185. Has the first profession, after eight full days of spiritual exercises, always been made validly and licitly according to law and the Constitutions (cc. 572, 573, 575) in the novitiate house itself (c. 574 § 1).

186. Was the prescribed rite observed in making the profession, and was the document attesting it duly drawn up (c. 576).

Concerning the canonical examination

187†. Did the Major Superioresses, or others acting in their name, two months before admission to the noviceship, to the first temporary profession and to perpetual profession, give timely notice to the local Ordinary (c. 552 § 1), so that he or his Delegate might gratuitously conduct the canonical examination regarding the free and conscious will of the postulant or candidate (c. 552 § 2).

188†. Was the prescribed examination always made.

*Concerning the dowry—The obligation and delivery
of the dowry*

189†. According to the Constitutions, is the dowry obligatory in the Congregation, or is it left entirely or partly optional (c. 547 § 3).

190†. Was the delivery of the dowry made according to law (c. 547 § 2) and the Constitutions.

*Concerning the investment, conservation, administration
and return of the dowry*

191†. Were the dowries, immediately after the first profession, always invested by the Major Superioress, with the deliberative vote of her Council and the consent of the Ordinary of the place where the capital of the dowries is kept (c. 549).

192†. Were the dowries spent or encumbered in any way before the death of the religious concerned; if so, by what authority was this done. Were the dowries so spent or encumbered, even though it were done after obtaining lawful permission, afterward restored or cleared of the encumbrance; what is their condition at the present time (c. 549).

193†. Where and how are the dowries administered. Are the rules of law faithfully observed regarding their administration (cc. 550, 535 § 2).

194†. Is all property which is brought in as dowry, even though it be in excess of the sum required for a dowry in the Constitutions, or even though there be in the Congregation no obligation to bring in a dowry, accepted, invested, administered, etc. with the observance of the norms which govern dowries.

195†. In case of the departure of a professed religious, for whatever cause it occurred, and in case of transfer, were the dowry and likewise the personal belongings which the novice brought with her at her entrance, in the condition in which they were when she left, restored to the religious departing or transferring, without the income which had already accrued (cc. 551, 570 § 2).

196†. Is this done also with property freely contributed for increasing the dowry even beyond the sum required by the Constitutions.

197†. In case of the departure of a professed religious who had been received without a dowry or with an insufficient one, if she was unable to provide for herself out of her own property, did the Institute out of charity, according to law (c. 643 § 2), give her whatever

was needed that she might safely and decently return home and be decently supported for a time.

Concerning the profession and the renewal of profession

198. What if any dispensations were necessary for the pronouncement of the vows.

199. How many and what sanations were afterward necessary.

200. Were the temporary vows which are prescribed by law and by the Constitutions (c. 574 § 1), when the time for which they were taken had elapsed (c. 577 § 1), always renewed according to law (c. 577 § 2), so that no one ever remained without vows.

201. How often was the temporary profession extended beyond the six-year period allowed by law, and by what authority was this done (c. 574 § 2).

202. Conversely, how often was the time of the temporary vows, which is prescribed by law (c. 574 § 1) or by the Constitutions, shortened.

Concerning the solemn profession

203. Did all the professed of simple vows in Orders, within sixty days before their profession of solemn vows, duly make the prescribed renunciation of the property which they actually possessed, in the form of a true cession but not in the form of a will, to whomever they chose, on condition of their future profession (c. 581 § 1).

204. After the profession was made, were all things immediately done which were necessary in order that the renunciation be effective in civil law (c. 581 § 2).

205. Did the Superior who received the solemn profession give notice of it to the Pastor of baptism in accordance with cc. 470 § 2, 576 § 2.

ARTICLE II

Concerning the religious life and discipline

Concerning the vows—Poverty and the common life

206. Is a perfect common life according to c. 594, the Rule and the Constitutions, observed everywhere, but especially in novitiate and houses of studies (cc. 554 § 3, 587 § 2).

207. What has been done and is being done positively to safeguard and promote the virtue and spirit of poverty.

208. Do Superiors and officials, out of religious charity and in order to ward off for the religious occasions of sinning against pov-

erty, provide, within the limits of poverty, what is necessary and appropriate in the way of food, clothes and other things.

209. Do they allow the religious to ask for or receive these things from externs.

210. Are there complaints about these things; are these complaints seriously considered, and are abuses on the part of Superiors and subjects alike corrected with equal severity.

211. Are the sick and the aged religious attended to with special care and helped in both body and soul with paternal charity, so that, within the limits of religious poverty, they lack nothing which seems necessary for the recovery of their health and for their spiritual consolation.

212. Are all the above cared for in the house; and if in a case of peculiar necessity they have to be cared for out of the house, are they frequently visited.

213. Is there a suitable house for sick and aged members.

Concerning chastity and its safeguards

214. Did all Superiors make it a matter of conscientious duty to be attentively vigilant regarding those things, both in and out of the house, which may easily contain dangers against religious chastity, i. e., regarding:

a) Familiarities, either in the parlors or elsewhere, with persons of the other sex, young people and children.

b) Epistolary correspondence.

c) The reading of books and papers which are unbecoming to religious.

d) Abuses of the telephone and uncensored listening to radio programs, etc.

215. Were any rules and regulations issued by Superiors and Chapters regarding the public and private use of the radio. (Cite the documents).

216. If, which God forbid, religious committed any offense against the Sixth Commandment with younger students entrusted to their care, did Superiors immediately remove the culprits from the occasion and punish them, and thereafter carefully watch over their life. In the more serious cases did Superiors have recourse to the Holy See.

217. Are the provisions of the law and the Constitutions regarding cloister (cc. 598-599, 604) faithfully observed. Did any abuses creep in.

218. Did Superiors, in violation of the norms of the Constitutions, allow visits without a companion, frequent and too protracted visits and conversations with externs, especially those which are evidently useless or can become dangerous, which disturb silence, especially that which is more strictly to be observed, which interfere with exercises of piety or other community exercises, and which are in general opposed to the religious spirit.

219. a) Are the parlors so arranged that what goes on in them can be seen from the outside.

b) Is the frequency of parlor visits regulated according to the Constitutions and religious prudence.

220. Do Superiors themselves diligently observe and cause others to observe the prescriptions of the Constitutions concerning religious going out of the house and receiving visits from and making visits to externs.

221†. Except in cases of prudent necessity, do Superiors assign a companion to religious when they go out of the house, especially for the purpose of making a visit (c. 607).

222†. Do the rooms which are reserved for Chaplains and Confessors or Preachers have a separate entrance and no internal communication with the habitations of the religious.

Concerning obedience

223. Is religious discipline observed, and is the government of Superiors made easy by the docility of the subjects.

224. Was it often necessary to impose formal precepts in virtue of the vow of obedience.

225. Were such precepts given in due form according to the Constitutions, and never without grave reason.

Concerning the Rule and the Constitutions

226. Are the Rule and the Constitutions faithfully observed (c. 593).

227. Are the Rule and the Constitutions read publicly at the prescribed times (c. 509 § 2, 1°).

228. Is the private reading of the Rules and the Constitutions favored.

229. a) Are there any customs in effect which are contrary to the Rule and the Constitutions.

b) Do Superiors allow new ones to spring up, or on the contrary do they strive to prevent this and to eradicate the old ones.

230. In what places, if at all, since the last Report, did abuses spring up or become rooted.

Concerning the religious habit

231. Has the Institute a habit of its own (c. 596).

232. Was the habit modified or abandoned without due permission; if so, by what authority.

233. Does the habit everywhere correspond to the prescriptions of the Rule and the Constitutions, and is it uniform for all, with due allowance for the differences which may be lawfully recognized for each different class of religious.

234. Is the religious habit faithfully worn according to law (c. 596).

235. Do the excloistered religious continue to wear the habit.

Concerning exercises of piety

236. Do Superiors see to it that in all the houses the exercises of piety which are prescribed for every day, every week, every month, every year, or for other fixed times, be faithfully and worthily performed according to the Constitutions.

237. Do Superiors see to it that all the religious:

a) Make a retreat every year.

b) Be present at Mass every day if not legitimately prevented.

c) Give themselves to mental prayer every day.

d) Attend earnestly to the other offices of piety which are prescribed by the Rules and Constitutions (c. 595 § 1, 1° and 2°).

238. Do Superiors see to it that all the members be able to be present at community exercises.

239. Do they give to those religious who, either because of their particular duties or for other just cause, or by way of abuse, are not present at community exercises, time in which they can conveniently and worthily make up the obligatory exercises.

240. Do they see to it that all these exercises be actually made up.

Concerning choir service and the divine Office

241. If choir service is prescribed by the Constitutions, is it held exactly and worthily in each of the houses according to their Constitutions and the common law (c. 610 § 1), the religious who are bound to choir and not actually lawfully impeded being present.

242. Do Superiors see to it that priests, clerics in major orders

and the solemnly professed, who were absent from choir, recite the divine Office privately with attention and devotion (c. 610 § 3).

Concerning religious charity

243. Are the relations between the different members of the Institute, between Superiors and subjects, etc. characterized by a true spirit of charity.

244. Are defects against charity severely corrected.

245. Do contentions and rivalries between Assistancies, Provinces and various localities in the Institute exist, and are they tolerated. Is there any special cause which is an obstacle to fraternal charity.

Concerning the reading of books

246. Are Superiors watchful that no books be used, whether in manuscript or published form, if they are not entirely safe.

247. Are the spiritual books which the religious use privately, according to law approved by the Church, conformed to the religious state and suitable for the welfare of the individual religious to whom they are permitted.

FOR YOUR INFORMATION

(Continued from page 206)

film produced by Catholic Visual Education, 15 Barclay St., New York, 7, N.Y. Supervisor of the production is Father Anthony Russo-Alesi, S.J., founder of the Boy Saviour Devotion. Eighty-four full-color photographs in the form of a filmstrip depict incidents from the boyhood of Christ and modern applications. Reverence for parents and respect for authority are inculcated. Dramatization by Mr. Don Sharkey; narration by Mr. Emmett Rogers. The film takes thirty minutes to present and is intended for use by parochial schools, released time classes, and Catholic youth clubs.

The Catholic Children's Book Club, formerly under the sponsorship of America Press, will henceforth be operated by the Catechetical Guild Educational Society, 147 East Fifth St., St. Paul 1, Minn.

Main Services of Holy Week and Glorious Resurrection is a small book containing the English and Slavonic texts for these services as followed in the Greek Rite (Byzantine-Slavonic) Catholic Church. \$1.75. Order from Prosvita-Enlightenment, 611 Sinclair St., McKeesport, Pa.

SEP 22 1950

Venial Sins

P. De Letter, S.J.

SPIRITUAL authors commonly teach that a sure sign of fervor in a religious is the habitual avoiding of venial sins, just as tepidity betrays itself in frequent and lightly-committed daily faults. Between these two dispositions which are neatly characterized in their extreme types is a nearly indefinite number of degrees. The steady effort of good religious aims at approaching the ideal of fervor, which implies a constant care to exclude from one's daily life whatever is sinful.

It is worthwhile to consider this negative aspect of the striving for religious perfection, not because it is more important than the positive practice of virtue, especially of charity towards God and neighbor, but because this refraining from all that is evil is easily ascertainable and consequently serves as an unmistakable indication of genuine fervor. Concerning this negative aspect of perfection, two questions may be asked: (1) when exactly do we commit a venial sin? (2) what is normally possible, or not possible, as regards the avoidance of venial sins? The first question aims at outlining clearly the scope of the matter under discussion with a view to centering our attention on the really sinful objects and not on what is mistakenly called sinful. The second purposes to define the boundaries within which our efforts may be successful, thus eliminating the danger of expecting what may well be beyond human powers.

1) *When do we commit a venial sin?*

The question is clear and simple. And so is the answer—in theory. But how does it work out in practice? When is a thought or a desire or a word or an action a venial sin and not merely a positive imperfection, that is, something which is less good than its opposite or than its omission but which is not sinful in itself?¹ The question

¹In holding firmly to a distinction between venial sin and positive imperfection, Father De Letter is following what seems to us to be the more common and the better opinion. For a very fine presentation of the contrary opinion, especially with reference to the teaching of St. Thomas and the Thomistic school, see *The Morality of Imperfections*, by J. C. Osbourn, O.P. We might add here that even theologians holding the same opinion as Father De Letter might find difficulty in agreeing on a list of examples of either small venial sins or positive imperfections. For instance, one of the examples that Father De Letter later gives of venial sin ("deliberate thoughts or words of vanity which reveal an inordinate self-concern or self-esteem") might also be given as an example of a positive imperfection.

—ED.

is worth asking because a different judgment is to be made of what is sinful and what is not.

We commit a sin whenever we knowingly and voluntarily go against the manifest preceptive will of God, that is, when we do or choose what He forbids, or neglect what He commands. The sin is venial only, and not mortal, when either the knowledge or advertence or the voluntariness is imperfect or partial (even though the matter be grave), or when the object of the sinful act itself is light whether of itself, as in a harmless lie, or because of parvity of matter, as in a small theft.

Accordingly there is a first category of venial sins which may be called defective or miscarried mortal sins. Though of less practical importance for our present purpose, these must be mentioned briefly. They are the sinful actions (or thoughts, etc.) which ordinarily would be grave sins but happen to be venial sins on account of incomplete advertence or voluntariness. In other words, since they are imperfect as human acts, they are also imperfect as sins. This may be the case with thoughts or desires against purity which are only half noticed or half consented to; or with words or actions against charity when the gravity or harm involved is in good faith neither realized nor intended. Though faults of this kind may evidently occur in the life of a religious, they are not the ordinary "daily" sins which we are here considering. Consequently a mere mention of them suffices.

The other class of venial sins consists of those thoughts, desires, words, or deeds which of their nature involve only light guilt. Yet, even these are not *subjectively* sinful unless they are deliberately willed with the realization that they are sinful. In other words, these three conditions must be fulfilled, even in a venial sin: (a) actual knowledge—either implicit or explicit, clear or confused—that something is sinful; (b) some degree of voluntariness, at least incomplete; and (c) an evil object, that is, the thing done is, or is thought to be, contrary to a divine command or prohibition. Whenever any one of these three elements is *entirely* absent there can be no question of even venial sin (except in so far as a culpable negligence might be at the root of them).

According to these requirements, an unnoticed distraction in prayer is not a venial sin (as long as it is unnoticed); nor is an unheeded imagination or thought of self-complacency; nor a reflex reaction to some exterior stimulus, such as a sign of impatience; nor an uncharitable thought or unkind word which, without any fault

of our own, we fail to perceive. In all these cases the first element required for a venial sin—namely, actual knowledge—is lacking. Similarly, the element of voluntariness is absent, for example, in the case of a harassing distraction in prayer which is noticed but not accepted (that is, sincerely rejected); or in a persistent but resisted unkind thought; or in an uncharitable remark that escaped before we could control ourselves. Finally, no positive command of God is disregarded by the omission of an exercise of devotion which is not obligatory; or by not choosing a more perfect and more difficult way of performing one's duty; or by contenting oneself with what is good without preferring the better; or by recreating well and taking natural relaxation with less supernatural motives; or by talking during times of silence without necessity though not without some usefulness. All these actions are in themselves good, even though they are less good than other ways of acting. There is not, however, *on that score*, anything sinful in them.

But when thoughts, desires, words, or deeds combine all three elements mentioned: awareness, voluntariness, evil object, they must be called what they are, venial sins.

Noticed and accepted distractions in prayer mean irreverence towards the Almighty and consequently are sinful. Thoughts or words against charity which are conscious and voluntary go against the good will we owe all children of God and therefore are sins. The same must be said of a lack of self-control which is voluntary, and of wilful impatience by which we deliberately cause pain to others. Deliberate thoughts or words of vanity which reveal an inordinate self-concern or self-esteem are venial sins because they offend against truth and humility. Thefts of small things, or a lie which is not unjust, a lack of self-control in the matter of food, all these are, supposing some awareness and voluntariness, venial faults because they involve an evil object.

Since in all these failings the degree of conscious and free consent may vary, the degree of guilt will also vary accordingly. At times the guilt will be slight, at other times more serious. Often enough it will be difficult for us to determine how much wilfulness and guilt is involved. But then we may safely leave the estimate to Him who reads the hearts of men.

All this teaching of the spiritual authors and moralists looks elementary enough, and so it is. Yet it might be good to stress this one particular point: when in our own daily lives we find defective ways of thinking, speaking, or acting which totally lack any one of

the three conditions of venial sinfulness, we may truthfully and peacefully consider that they are not sins—unless, perhaps, there be some more or less guilty negligence in their root cause. Consequently, we need not confess them nor endeavor to be sorry for them though we can rightly be sorry for the previous negligence which may be the cause of them. They may well be humbling and unpleasant defects which serve to mortify us. But before God and in our conscience they do not harm us spiritually. No one will doubt all this. Yet it not infrequently happens (as personal experience amply proves) that although we realize full well what we should do from a theoretical point of view, nevertheless, in practice, we are unable to act accordingly. If the aforementioned defects are not sinful, there is no humility or sanctity in speaking or acting as if they were. (This does not mean, of course, that there can be no true humility in acknowledging our negligence which is the cause of them.) If they are not evil they do not give rise to the spiritually harmful effects which are inherent in venial sins. More particularly, they do not cool the fervor of our charity towards God and neighbor, nor do they prepare the way for serious lapses. Whatever evil is in them lies in their root cause only.

Shall we conclude that we need not concern ourselves about them at all? This conclusion would not be fully warranted and would not harmonize with the fundamental endeavor of religious life which aims at more than the avoidance of sin. It is right to conclude that we need not see sins where sins do not exist. We should, however, be careful about these morally guiltless defects which may well spring from some not guiltless negligence and easily turn us in the direction of sinfulness. Many of the examples quoted above would cease to be sinless as soon as some degree of awareness and wilfulness would enter into them. The care to be taken concerning them evidently does not consist in directly going against them; in most cases that is practically impossible. But they can be eliminated partially by slowly and patiently building up within ourselves strong psychological habits which incline us in the opposite direction. For example, if we develop a general disposition of kindness and good will, we slowly create in ourselves a "second nature" that will by itself prevent many an unkind thought or word.

As to actual practice, must we believe that it is relatively easy for religious to commit venial sins? At times we are led to believe that we could hardly live an hour or fulfill our ordinary daily duties without committing some venial sin or other. Every idle word, every vain thought, every complacency in success seems to be sinful to

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some extent. May we hope that this fear or opinion is somewhat exaggerated?

Different temperaments and different views may incline different people either to severity or to leniency. But no one will deny the principle which both the severe and the lenient must respect: that the degree of free consent to a forbidden object (which in the case of venial sins is something not grievously evil) constitutes the measure of guilt. Without voluntariness there is no guilt and no sin. The divergencies of opinion will, then, stem from the different estimates as to how much freedom of consent is involved in our defective actions.

2) *What is normally possible, or not possible, in avoiding venial sins?*

This question may seem somewhat surprising. But it is important that we ask it and find an answer to it if our endeavor to exclude venial sins from our lives is to be enlightened and effective. It would be useless and harmful in the long run to strive after what is impossible. Sooner or later such a course of action would inevitably lead to discouragement in the face of repeated apparent failures. So, too, it would be prejudicial to our spiritual progress if we mistakenly did not try to do what is feasible.

In this matter we are not left to personal conjectures and reasonings or to the teachings of private authors. The Church has given her own authoritative and even infallible teaching. Four centuries ago the Council of Trent defined against the Protestants that a man in the state of grace is unable "during the whole of his life to avoid all sins, even those that are venial, except by a special privilege from God such as the Church holds in regard to the Blessed Virgin." And when explaining how venial sins of their nature do not destroy the state of sanctifying grace the same Council conceded that "during this mortal life men, however holy and just, fall at times into at least light and daily sins which are also called venial." This is a most precious hint which must preserve our endeavor both from presumption and from dejection. It clearly states what we must not expect, and what, therefore need not surprise or disappoint us. We cannot hope to exclude from our whole lives *all* venial sins; we shall not succeed, however saintly or advanced in the spiritual life we may be. Unless we can count on a special privilege such as our Blessed Lady had received we should be trying and promising ourselves the impossible. And who would claim for himself this privileged treatment

which is altogether exceptional (the Council of Trent mentions only *one* exception, the Blessed Virgin)? We need not, therefore, be astonished or disheartened if, in spite of our best efforts and after long fidelity to the inspirations of grace, we still at times fall into light or daily faults. This is the common lot, the Church says, of the saints. We surely do not expect to be better than the saints, nor shall we be disappointed when we come to know from experience that we are not.

But lest some one might find in this doctrine of the impossibility of avoiding all venial sin a pretext for taking things easily, the Church has carefully weighed her words. She has infallibly defined only this: It is not possible without a special privilege to avoid all venial sins *during an entire lifetime*. Whatever is less than this no longer comes within her infallible teaching. Strictly speaking, therefore, it may be true that some saints, even without a special privilege, would commit, say, only two or three venial sins during their whole lives. Even then the Church's definition would remain intact. But this interpretation obviously minimizes her teaching. Her mind is clearly different. She grants that even saints *sometimes* fall into light sins. How often, she does not say. But she definitely seems to say, from time to time. And it would follow logically that this frequency will vary according to the degree of virtue or sanctity or moral strength which a saint has reached. The Church's teaching, therefore, cannot offer any pretext for an easy-going life. But it is a valuable safeguard against presumption or discouragement. It preserves us from attempting the impossible. But the impossible is a distant limit to which we can always approach nearer and nearer, for we can almost indefinitely reduce the number of our small sins.

In this connection we should recall the twofold division of venial sins commonly given by spiritual writers: first, the fully voluntary or deliberate venial sins which one commits calmly and with unhampered freedom, precisely because they are *only* venial and nothing serious; secondly, the venial sins of weakness in which the voluntariness is only partial and diminished by surprise, or inattention, or fatigue, or listlessness, or some other reason, but in which there still is a sufficient degree of advertence and free consent to make them guilty and to make us responsible for them. This difference in venial sins is well known from experience; each one can no doubt trace it in his own life.

Now, it is clear enough that we are able with God's grace to exclude from our daily lives the first category of venial sins. We can

make up our minds and be determined not deliberately to commit any venial sins. Since these are fully deliberate, it depends on our free will alone to commit or not to commit them. From the very nature of the case, we are not here taken by surprise. If we were, there would no longer be question of fully deliberate faults. And our free will cannot be *forced* into a completely free consent; it is we ourselves who decide. Many theologians, it is true, declare that Christians do not in fact avoid all deliberate venial sins during a whole lifetime with the ordinary graces they receive. Because of our innate weakness we some time or other lose sight of the determination not to sin venially. Yet, with growing fidelity to grace and growing abundance of graces these faults can, in those approaching to perfection and sanctity, be eliminated altogether from their daily lives. Accordingly, it is not this class of venial sins which the Church mainly had in mind when she declared that it is impossible for a just man to avoid them entirely during his whole life.

What Trent infallibly declared pertains to the second kind of venial sins, which are not fully deliberate. Even saints cannot without a special privilege avoid all such sins of weakness. Will this surprise any one? Catholics who believe in the fall of man and in original sin with its moral consequences on our human nature and on its efforts for good, will expect this. Our weak human nature would require, in order never to be taken by surprise by attractive and pleasing but forbidden objects, a vigilance and self-control so constant and so uninterrupted that it is normally beyond our human strength. Much, of course, depends on the environment in which we live and on the virtuous habits and moral strength we have acquired. Where little or no occasion or temptation arises it is not hard to maintain the degree of watchfulness which bars complete surprise. And for the advanced in virtue and the strong of character, for the humble and the recollected, the charitable and the pure, invitations to sin will be fewer and less attractive. Even they, however, will have their moments of weakness when they are caught off guard and when they half-knowingly, half-willingly do, say, desire, or think what they should not. We cannot expect that this kind of venial sins will ever be fully banned from our lives. We can never feel entirely safe and secure against their attacks. All we can do, and all we ought to do, is by indirect action to try to diminish their number and to decrease the measure of wilfulness and guilt in them. This effort can and should advance on a nearly indefinite scale leading us always closer and closer to the limit pointed out in the Church's

teaching. And this goal is our best endeavor. Venial sins, even the semi-deliberate ones, do spiritual harm in many ways. The harm decreases with the decreasing guilt, but it remains proportioned to the guilt. From all this it follows that a twofold result can be achieved by all of us in the matter of avoiding venial sins. First, we can with the help of grace that is always at our disposal, bann from our lives all fully deliberate venial sins. Secondly, we are able, with the help of the same grace, notably to diminish the number and the guilt of the half-deliberate ones.

As regards the avoidance of fully deliberate venial sins, nothing more need be said. The thing has only to be *done*. But to avoid the semi-deliberate sins, we must concentrate on indirect tactics. We can increase our watchfulness against surprise attacks and make sure that this watchfulness does not relax to the point of dangerous neglect. We can counteract the causes of unguardedness. And that practically means to grow in virtue and moral strength; for strong virtue can counterbalance the weakness of human nature which is the root cause of our being caught unawares. This indirect action against venial sins is to be applied according to each one's special needs. Each one has to develop those virtues and that moral fortitude which go against the kinds of venial sin to which he is ordinarily tempted. Some insist on charity because they easily fail in that line; they ought to cultivate a general disposition of kindness in thought, word, and deed; both in prayer and outside of prayer they can thus build up a habit which will be a permanent counterweight against hasty and almost reflex unkind actions. Others are prone to thoughtless and selfish words and actions which are prompted by a natural urge to self-seeking and self-assertion; they should develop recollected self-control with the natural means of peacefulness and will power and the supernatural aids of a living spirit of faith, a sincere and exclusive desire of what God wants, and a spiritual depreciation of all that concerns self only. These examples indicate what is meant by indirect action against half-deliberate venial sins. The idea is to counteract the roots of weakness and inattention from which these faults normally spring. It is possible to paralyze these causes of sins in an ever-increasing measure. The more we grow in virtue and holiness, the less become our faults in number and guilt.

Religious approach this ideal of purity of heart in the measure of their fervor. And their advance in the spiritual life also depends proportionately on the purity of their lives. It is, therefore, impera-

tive to know and to do what can be done with regard to our daily faults. The more generous and sincere our endeavor in this regard, the more truly shall we be what the religious profession demands of its followers: giving our best endeavor to acquire the perfection of the Christian life.

Sensitiveness

Winfried Herbst, S.D.S.

THAT was a very candid self-revelation which I received from you the other day. It seems that as a religious you want to be as open as one can prudently be, as clear as water in a crystal vase.

You tell me that you have marked down sensitiveness, *your* inordinate sensitiveness, as your very character itself, and that you have made resolutions accordingly. Humility in all its forms was, and is to be, your weapon against this fault of character. You tell me that your sensitiveness is the direct offspring of pride and self-love, and that already some years ago you recognized it as the great enemy against which you must fight unceasingly. You believe that you have made just a little headway against it but that much still remains to be done.

Very frankly you tell me that your sensitiveness injures you somewhat as follows. Following a reproof, a censure, an admonition, sometimes even the slightest, you become intensely excited interiorly; you feel bitter and hard. Then come unkind thoughts, bitter reflections, inconsiderate criticism, plans to drop or change resolutions, temptations against your vocation, discouragement. You state that absolute silence is your only safety then; for were you to speak you would become violent and say things which you would certainly regret, but which, because of your pride, you might never retract, to your great spiritual danger. Often you are thrown into this state by a single look of disapproval or by something which is done by an individual or by the community that is not to your liking. You add that a strange phase of your sensitiveness is that it is often aroused even by things which are not intended as offensive.

This being so, something must be done. And you ask me to tell you what.

I do verily believe that you cannot get rid of your sensitiveness as such, as a natural quality. But in your striving after religious perfection you certainly can keep it down; you can direct it into the proper channels. You can be sensitive about your Heavenly Father's business. To say, "I will not let my pride get the upper hand in the future," would be a useless resolution. What you must do is convince yourself that there is nothing in you or about you in which you may of yourself glory and boast. In other words, as you yourself suggest, you must acquire humility; and since the best way to acquire it is to practice it, you must let no day pass without seeking occasions to do so and you must from time to time make it the subject of your particular examen according to Rodriguez.

But I would have you remember that humility is in every way compatible with manliness, courage, resolution, magnanimity, a longing to do great things, a will to win. With St. Paul you may say, "I can do all things." But you must not fail to add in all sincerity and humility, "In Him who strengthens me." Humility is truth; and this assertion of St. Paul's is always true. In the proper discharge of your duties you must have a certain confidence; in your studies you need a certain ambition. But all things must be with God and for God, not for self and for men. And, of course, this confidence, courage, and resolution should not show itself in self-praise. How can you boast of that which you have not of yourself, of that which has been given you?

You have in a special manner received everything from God: your wonderful vocation, your remarkably good health, your moderate endowments, your love of order and exactness, your zeal in religious observance. You simply *need* confidence and resolution. Cultivate it, then, especially interiorly. I would really like to impress it upon you very earnestly that you may and must have confidence in yourself, provided always that self is wholly and humbly lost in God and leaning upon Him, upon Him in whom you can do all things.

Confidence in yourself—yes; but at the same time be deeply imbued with the conviction of your own nothingness.

Be persuaded that it is vain and ridiculous to wish to be esteemed because of certain endowments received as a loan from God.

Practice acts of meekness, patience, obedience, mortification, sorrow for sin, the renunciation of your own feelings and opinions, and the like.

If no attention is paid to you, show no resentment but bear it with resignation and tranquillity.

Do not condemn the actions of others, interpret everything charitably, and, if the fault be manifest, strive to attenuate it as much as possible. And forget about it, unless your office obliges you to apply a remedy.

In open questions do not contradict anyone in conversation; do not get overexcited in arguing; if your opinion be considered of little worth give way quietly and remain silent. When you must defend the truth, do so courageously, but without being violent or contemptuous.

Lay up a good store of gentleness so that in all circumstances you may retain your equanimity. Do not nourish in your heart feelings of dislike and revenge against those who offend you.

If anyone blames you or speaks ill of you, do not fly into a passion but examine your shortcomings and humbly thank God for preserving you from such things.

Whenever you are inclined to be impatient or downcast, fight against such a temptation courageously, being mindful of your sins and of the fact that you deserve greater chastisements from God.

If you commit a fault and are despised for it, be sorry for the fault before God and accept the dishonor incurred as an expiation for it.

Yes, I think you should concentrate on the practice of humility. Humility is a fundamental virtue, a sure pledge of sanctity, a token of predestination. A most important lesson taught us by the Divine Savior is this: "Learn of Me, because I am meek and humble of heart." In order to practice humility, be convinced that of yourself you have nothing but sin, weakness, and misery; that all the gifts of nature and of grace which you enjoy you have received from God, who is the principle of your being; and that to Him alone is due all honor and glory—*omnis honor et gloria*.

But, you may exclaim, the program you outline is simply heroic. I'm glad you feel that way about it. A proper spirit of humility makes you realize that it will be difficult to live according to the outline given and that you will be subject to many failures. But that should not prevent you from trying or cause you to give up once you have tried.

Recently a religious wrote to me with reference to an article that I had published on religious observance: "I feel that I have you for a

friend because of the barbs contained in your article on religious observance. Try as I might to rid myself of those timely printed remarks, I kept coming back and rereading the same. Ashamed is the right word, indeed. Yellow or coward would be the right word too. Why? I kept asking myself. After having to admit the truth the answer seemed to be: not wanting to be considered a goody-goody and not being concerned about being a perfect religious."

To which I replied: "It is a good sign, this dissatisfaction with self. I am not worried about you, so long as you accept your shortcomings without discouragement and try to profit by them. It is a sign of growth in humility."

For Your Information

Suggestion for Superiors General

The *first annual report* covering the year 1950 must be made by all religious superiors general (even by superiors of independent monasteries and houses) on the forms issued by the Sacred Congregation of Religious, not later than the end of March, 1951. During that same year all superiors general of lay institutes (Brothers and Sisters) in both Americas must send in the *quinquennial report* for the years 1946-1950. A new questionnaire has been published for this report. The *English* text of the questionnaire (342 questions) costs \$1. The ten forms for the annual report including an explanatory letter by the Cardinal Prefect of the Sacred Congregation of Religious cost fifty cents. These forms and the English questionnaire should be ordered now. Send a bank check or an international postal money order (obtainable at any post office) for \$1.50 made out in favor of *Sacred Congregation of Religious* to: Rev. Giulio Mandelli, Archivist, S. Congregation of Religious, Palazzo San Callisto, Rome, Italy. Be sure to register your letter at your postoffice to avoid losing it in the mails.

We hope to publish some practical suggestions regarding the filling out of the annual report in the November issue; on the quinquennial report in the January issue.

Vocational Questions

An interesting and practical pamphlet is *One Hundred Vocational*

(Continued on page 251)

On Family Spirit

Gerald Kelly, S.J.

IT IS TRADITIONAL usage in the Church to refer to a religious institute or community as "a religious family." This expression is rich in meaning; and all of us can profit by occasionally reflecting on it. The present article is designed to provide a stimulus for such reflections; it is by no means calculated to do full justice to the possibilities.

Leaving the Old

In itself, the expression, "a religious family," has a positive meaning. It signifies that the religious community is a family in its own right with the duties and privileges that belong to real family life. But this positive element presupposes something negative: a break with one's natural family. Without separation from the old there can never be complete incorporation into the new. Logically, therefore, our reflections ought first to be directed towards this negative element, separation.

It is well to note at the outset that separation from parents and relatives is not easy. It is very difficult indeed. Nevertheless, it is a mistake for religious to think that only they are called upon to make this sacrifice. As a matter of fact, even children who marry must effect the same separation if their married life is to be a success. All the best psychological studies of failures in marriage stress the fact that one of the principal causes is the fact that one or both parties remain "tied to their mother's apron strings." The truth of this research merely illustrates the inspired words of Genesis (2:24): "Wherefore, a man shall leave father and mother and shall cleave to his wife." Married people must realize that they are starting a new family, and that they must break definitely with the old. The same is true of religious.

In this matter of separation we have both the example and the words of Our Lord to show us the way. When He was twelve He permitted the hearts of those He loved most dearly to be filled with anguish because He must be about His Father's business. Years later He parted definitely with the finest of mothers and the best of companions in order to give Himself to three tireless years of His Father's business and to climax it all with His crucifixion. And He confirmed

this example by strong words about the need of separation. In Matthew (10:37) we read: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." And in Luke (14:26) are the even stronger words: "If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple."

It is obvious that, despite the force of His words, Our Lord is not telling us that we must tear the love of parents and relatives out of our hearts. His own love for His Mother was deep, intense, and tender; and it remained so all His life. Yet it would have been an imperfect thing, and unworthy of Him, had it urged Him to stay with her one moment longer than the divine plan permitted, or had it been allowed in any way to interfere with His apostolate. This is the model of our own affection for parents and relatives. We are supposed to love them. We are bound to them by ties of blood and gratitude. But the love must be well ordered. It must not interfere, even slightly, with the purpose of our religious life, for to achieve that purpose is our Father's business.

From the beginning of our religious life we have to set ourselves resolutely to accomplish the physical and mental separation from parents and relatives that allows us to give ourselves quietly and wholeheartedly to our religious duties. And one of the first and most important lessons we must learn is to entrust our dear ones to Divine Providence. It often happens that a religious has hardly entered the novitiate when he begins to receive distressing news from home. Father has lost his job; mother needs a serious operation; a baby niece has diphtheria; a nephew was in a terrible accident; the black sheep of the family has got into some new trouble. News of this kind will be more or less frequent all through our religious lives. Unless we adjust ourselves properly to it, it can be the source of constant anxiety that spoils our mental prayer, diminishes the efficiency of our work, and even tempts us to abandon our religious vocation. Of course, it isn't easy to rid oneself of such anxiety. We cannot just say, "I won't be anxious," and thus put all the worrisome thoughts to rout. But in a positive way we can cultivate the attitude that in leaving parents and relatives, we are putting them into the hands of God, and that if we give our thoughts to God and our own vocation, God will take care of our dear ones. After all, we are not the only ones who need a great trust in Divine Providence.

Letter-writing is another test of well-ordered love of parents and

relatives. It is one thing for a young religious to write home every day; another to write so seldom that parents can justly complain of neglect. It is one thing to write pages and pages of small talk; another to write, "Dear Mom: I'm fine; hope you're the same. Love." These examples are extremes; but not entirely fictional. It is well for religious to cultivate the habit of writing home at regular intervals and to keep that habit as long as their parents are living. The letters need not be long, but they should not be too short, either. A letter is neither a book nor a telegram. We should try to make our letters interesting, without at the same time revealing details that should be kept within the privacy of our community or of telling things that might cause needless worry. There are some mothers who, if they heard their beloved daughter had a sore knee, would immediately think in terms of an amputation.

We learn through experience that innocent remarks in letters can easily assume explosive proportions. When I was a young religious I went to the hospital for a check-up that was little more than routine. I mentioned this fact casually in a letter to a devoted aunt. Three weeks later my superior called me to his room. In his hand was a telegram from the same devoted aunt. She had just heard that her nephew had only a short time to live and she wondered whether she should come at once. That was the first news I had of my desperate condition. Upon investigation, I found that my aunt had told a friend of my check-up, and this friend had told another friend, and so on; and as the news passed from friend to friend my condition grew steadily worse. Finally the original news, transformed by the ghastly details of my incurability, got back to my aunt.

Then there are visits. Some time ago I presided at a discussion group made up of mistresses of novices and postulants of various institutes. One of the points discussed concerned the visits to postulants and novices by parents and relatives. The customs varied greatly. One of the institutes simply has the absolute custom: no visits till first vows—and this institute has a two-year novitiate. I am not exaggerating when I say that all the other novice- and postulant-mistresses gasped with envy when they heard this. All agreed that, hard though it seemed, this would be the ideal arrangement. All complained that when visits are allowed the day after the visit is like beginning the postulancy or novitiate over again.

Some may disagree with me, but I think the religious who is stationed far from home is blest. This is true of monastic institutes because it prevents too much visiting from relatives. And it is even

more true of other institutes, for it not only prevents the visiting on the part of relatives, but it helps to preserve in the religious himself the perfect interior liberty which keeps him at the free disposition of superiors. They can send him where he is most needed or most useful without fear of opposition.

Occasionally there are good reasons for being stationed near one's home; but such reasons are rather rare and are usually of short duration. Yet it is not unknown that some religious are ingenious at conjuring up reasons why they should be stationed in the shadow of their own home. And sometimes the relatives themselves exert pressure to this effect. These relatives have no ill will. They simply do not understand the nature of the religious life; and they need to be set right on this point. The religious who wants to be a perfectly pliable instrument in the hands of God should not leave the burden of explanation to superiors. He ought himself to assume the responsibility of pointing out to his relatives that, in entering religion, he placed himself at the disposal of superiors, and that he wants to work where they think he should work.

Living the New

The preceding points could be amplified and similar ones added. But, since I have undertaken this article with the purpose of stressing the positive aspect of our family life, I wish to devote most of my space to the elements that contribute to genuine family living in religion.

The first of these positive elements is paternal government. Someone has said that government is paternal when it manifests the "gentleness, kindness, and love of Christ." No doubt that expresses the idea most beautifully; yet, unless we translate "paternal" into terms of ordinary family life, we shall remain in the sphere of mere theory.

A good father is supposed to be solicitous for each member of his family, while at the same time seeking the common good of the entire family. This is not easily accomplished even in a family of five or six children; it is certainly much more difficult in a religious community of ten, twenty, thirty, and even more subjects. Nevertheless the ideal is there; and it cannot be lowered without prejudice to true family life.

This ideal clearly rules out favoritism, as that word is ordinarily understood. But it hardly means that a superior cannot have any especially intimate friends within his community. It is commonly

said that Our Lord had a special regard for St. John; yet no one would dare accuse Him of favoritism. In the best families, parents often have a special love for one child without in any sense neglecting the others. They do not love the others less because they love him more. And we ourselves, as subjects, often have warm, intimate friendships with a few members of our community without in any way diminishing the charity we owe the others. This is human. Superiors do not (or should not) cease to be human when they take office.

Nevertheless, special friendships present a danger; and superiors, even more than others, must guard against the danger. Any superior who gives his friends privileges he would not give others, who violates confidences to satisfy their curiosity, who neglects the others of his community to be with them, who allows them to have undue influence in the managing of the community is certainly not governing paternally.

Solicitude for the individual must always be subordinated to the interests of the group. All of us, even without having been superiors, must have experienced at times the difficulty of living up to this standard. A teacher may have a boy in his class, a thoroughly likeable lad, who is constantly a drawback to the rest of the class in studies and in discipline. Or a prefect may have discovered that a youngster has been stealing or has other bad habits that are infecting the group; and he may be torn between the two unpleasant alternatives of having this boy dismissed with the probability that he will not go to another Catholic school or of keeping him in the school with risk of great harm to the others. In problems such as these the ultimate solution must be in terms of the greater good—and that is usually the common good. We should do all we can to save the individual boy, but not at the expense of the group. And the superior has to solve the similar problems that arise in community life in the same way. He will show great sympathy and tolerance for the wayward or cantankerous subject. But this tolerance has its just limit. The community has a right to its good name and to peaceful living; and its right should not be jeopardized for the individual.

A good father likes to be with his family. Every institute, I suppose, prescribes that the superior be present at community meals and community recreations and that he stay home most of the time. This is not merely for the sake of discipline; it is a requisite for good family life. I might suggest, though, that the expression "most of the time" be emphasized. A wise old Father once remarked that a good superior will make it a point to get away from his community

occasionally. It is good for both the superior and the community. It is clearly a case in which "absence makes the heart grow fonder." And this is also true of ordinary family life. When parents get away occasionally both they and the children benefit by it.

When we look back on our childhood, one of the things that very likely strikes us forcibly is the memory of how our parents adjusted themselves to us. When with us they lived in our world, the child's world; and they did not try to force us into theirs. I think that this fact helps to illustrate the full meaning of paternal government in religion. The good superior seeks the interests of his community; he lives in their world, not his own. For instance, he does not monopolize recreation with his own topics of conversation. Or, to put the same example in another way: he does not recreate the brethren; he recreates with the brethren. Paternal government necessarily implies that the superior look upon the members of his community as his children. This is obvious; the correlative of "parent" is "child." But "child" in this context means "son or daughter"; it does not mean an infant or even an adolescent. The paternal superior, therefore, treats his subjects as adults. He has respect for their age, their dignity, and their talents.

Many other things could be said about the paternal superior. He can be stern; he is never harsh. He fosters religious idealism by his good example. He is a good provider in accordance with the means at his disposal and the purpose of his institute. He makes sure that his subjects have plenty of time to see him. He tries to employ them according to their strength and their talents. He encourages them to develop their talents for the good of the institute and ultimately for the greater glory of God. And so forth. I cannot develop these points without converting this into an article entitled, "How to be a good superior"—by one who has never been a superior.

The next topic concerns us, the subjects. On the basis of experience, I should know much more about this. However, it is rather human to know more about the other fellow's job. A friend of mine who was appointed a superior several years ago made a very appropriate speech on the night of his installation. "A week ago," he said, "I knew everything a superior ought to do. Tonight I'm not so sure."

In terms of the religious family, the correlative of paternal government is filial confidence. This expression is not easily explained. It seems to signify something that we recognize almost instinctively—like the taste of chocolate—yet are only faintly able to describe.

A fundamental element seems to be confidence in the superior's judgment. And by this I am not referring to the fact that he is in the place of Christ. That tells me merely that I am right in obeying him; it does not tell me he is right in commanding. Religious life would be nothing short of a continuous miracle if all of us lived it day after day and year after year with the conviction that the superior is wrong, but we are right. For ordinary peaceful living we need the confidence that at least generally speaking the superiors are right, that they govern well, that their natural judgment is good. We needn't endow superiors with either infallibility or impeccability in order to gain this confidence.

If we may judge from the content of several anonymous letters sent to this review, some religious think that the first requisite for becoming and remaining a superior is stupidity. The attitude of such religious is not readily diagnosed. Perhaps the cause is indigestion, or sleeplessness, or some mental maladjustment. At any rate, it is certainly pathological. And we can all thank God for that; for, if that attitude represented the normal outlook of religious subjects, we should be in a sorry state.

I am not saying there are no bad superiors—no unrealists, no martinets, no tyrants amongst them. But I do say most emphatically that there are enough good ones for us to preserve our confidence in the institution, even on a natural basis. And I believe that in saying this I am expressing the view of the general run of religious subjects. As a group we have a basic confidence that our superiors govern well. This does not mean that we do not occasionally, or even frequently, think we could plan things better. Nor does it mean that we never criticize. Most of us, no doubt, indulge in enough criticism of superiors to provide matter for a periodic particular examen, for confession, and for good resolutions. We can and we should improve. Nevertheless, some criticism, provided it is not too frequent and especially that it is not bitter, is no major impediment to family life.

In considering the paternal-filial relationship, reference to the manifestation of conscience is inevitable. As has been remarked more than once in these pages, the fact that the Church has forbidden superiors to demand a manifestation of conscience has been stressed to such an extent as to lead many religious to think that their conscience is simply none of the superior's business. The very nature of religious government shows this to be absurd. Superiors are supposed to assign subjects to places and offices in such a way that the individuals can save and sanctify their souls and that the general good of the

institute is promoted. An assignment which defeats either of these ends defeats the purpose of the religious life itself.

Yet, how is a superior to make a wise and provident disposition of subjects according to the two-fold purpose of the religious life unless he has an intimate knowledge of his subjects? And how is he to get this knowledge adequately without the help of perfect candor on the part of the subjects? It is very saddening to hear a religious whose assignment is actually proving his spiritual ruin, say: "I just couldn't tell my superior about this difficulty." The fault may be his; and it may be his superior's; in either case, the condition is lamentable and should never have been allowed to develop. Perhaps both superiors and subjects could profit by reflecting on the following words of a saintly and experienced spiritual director:

"Nothing helps so effectually to engender a paternal attitude toward a subject as the account of conscience; for, when I open my heart to my superior I constrain him to take a fatherly attitude toward me and a fatherly interest in my welfare. Thereafter he cannot remain just my superior if he be a man of normal humanity. Then, this bestowal of my inmost confidence upon my superior will be powerful to effect in my soul the reciprocal relation of filial trust and love. Conversely, when I withhold my confidence from the superior and refuse to open my heart to him, I make his position difficult as far as fatherly feeling is concerned. Sometimes our superiors may seem to us to lack paternal interest. The fault may be theirs; but likewise it may be ours, due to the fact that we have never given them our confidence."

Paternal government and filial confidence are the constituent elements of family life in the superior-subject relationship. The third element is the bond of union among the members. All that we generally say concerning fraternal charity pertains to the explanation of this element. I shall content myself here with pointing out a few things that seem to have special relevance to our "family" charity.

In our mutual relationships there ought to be no quarreling, no offensive teasing, no harsh words. This certainly is the ideal of our charity. Yet, a wholesome family spirit can exist among us without perfection in this ideal. Consider again the analogy with the good natural family. The brothers and sisters squabble a bit; the parents lose their tempers occasionally. But they "make up fast"—as the saying goes; a short time after the explosive incidents everyone is acting as if nothing disagreeable had happened. To strive for this is perhaps to have a more realistic goal in our community relationships.

Despite the noblest of resolutions, we get out of sorts, and we fly off the handle. Given a group of normal human beings, these things can hardly be avoided entirely in the close associations that make up community living. But we can certainly avoid prolonged teasing that hurts, continued bickering, harboring grudges, and so forth. These are things that deeply wound family spirit.

Our goal, therefore, is to love the members of our community in much the same way as the members of a good Catholic family love one another. It is hardly possible to accomplish this perfectly. There is truth in the old maxim that "blood will tell." On the purely natural plane it is often easy to preserve an intense affection for our blood brothers and sisters even when they possess characteristics that others consider unpleasant. In our dealing with others, even with fellow religious, there is much greater need of explicitly stimulating motives for love.

Certainly there are many powerful motives for mutual love among religious. One of these was expressed graphically by a military chaplain when he returned to his community after the last war: "You don't know how good it is to sit at table again with a group of men who are all in the state of grace!" These are startling words—perhaps even a bit exaggerated. Yet, isn't it true that they express a profound reason why there should be great peace in the companionship of religious? Day after day all of us say Mass or receive Holy Communion—a reasonably sure practical sign that we are living habitually in the friendship of God. There are many saintly people outside of religion, and many others who, if not canonizable, do live constantly in the state of grace. But there are many others who are unjust, obscene, blasphemous; and even good people in the world can scarcely avoid their companionship. In religion our lives and our recreations are spent with companions who, despite many small and irritating faults, are substantially good.

Their supernatural goodness is not the only reason why the companionship of religious should be enjoyable. Even on the natural level religious are apt to have more likeable qualities than any average group of the laity. At any rate, that ought to be the case; we are screened for especially undesirable qualities when we apply for admission as well as on the occasions of our vows. It is true that most of us look back and wonder how we passed the screening; and those of us who entered before the days of intelligence and personality tests may frankly admit in the secrecy of our hearts that, if these tests had existed in our day, we should not have made the

grade. No doubt, despite all the screening, some serious mistakes are made. Some pass through the screening processes who later become real menaces to community life. But the general percentage of companionable characters should be and is much higher than would be found elsewhere.

I mentioned before that it is not uncommon for children of the same family to fight among themselves. I have seen two small boys, brothers, literally mauling each other over the possession of a small wagon. Then another boy appeared and attempted to align himself with one party. But the brothers would have none of that! In a flash their own quarrel was ended and they were united against the intruder. This is typical of good family life. No matter how much the members fight among themselves, they present a united front to outsiders. We religious should have that spirit of family loyalty.

In some sense, at least, each of us must have looked on his own institute as the "best of all" when he entered religion; otherwise we would have joined another. Certainly it is the "best" for us now; and it is not only legitimate but laudable for us to foster a spirit of preferential love. I think it was St. Francis de Sales who said: "For us there is no congregation more worthy of love and more desirable than ours, since Our Lord has willed that it should be our country and our bark of salvation."

I have heard that Sisters attending summer school show great interest in the habits of other institutes and that sometimes they exchange habits. But they return to their own with the serene conviction that, though the others have some good points, theirs is the best. This is not narrow-mindedness. A young man may have the most profound respect for other women yet very reasonably look upon his own mother as the best in the world. So, too, religious may have great esteem for the members, the habits, the customs, and the work of other institutes, yet they prefer and treasure their own above all the others.

The well-ordered love of one's institute will not, however, blind us to its deficiencies, or prevent us from trying by legitimate methods to improve its customs. No institute is so perfect as to exclude the need of occasional changes, especially in non-essentials. It is not true loyalty, but sheer obstinacy, that urges us to hold fast to old things just because they are old; that resists any reasonable modification in the habit or any change of customs. Even the general laws of the Church are not so perfect as to exclude change.

Family loyalty will not blind us to the defects of our brethren;

but it will certainly prevent us from criticizing either our brethren or our institute to outsiders. These things are family secrets; outsiders have no right to know them. I am referring here to criticism of one's superiors or fellow-religious before the boys or girls in school, before the nurses in training, before the parish priest, or before the men and women in the parish, and so forth. To reveal to such persons the real faults of the community is detraction; and to misrepresent the community is calumny. And the harm done by such gossip easily assumes serious proportions.

In censuring disloyal speech, I am not thinking of revelations made to canonical visitors or of the unburdening of one's conscience in confession. The canonical visitor is deputed by the Church to ask questions, and in his exercise of this function he is not to be considered an "outsider." The confessor is bound by the most absolute of secrets; and the community is sufficiently protected against harm, even when the religious, in explaining his faults or trials, must incidentally refer to the misconduct of others.

Further Practical Suggestions

I have tried to keep my explanation of the constituents of religious family life from being too theoretical, and I hope I have succeeded to some extent. I should like now to increase the practicality of this article by suggesting a few concrete ways of contributing to the family spirit of our institutes and communities.

The purpose of a religious institute is to carry on the work assigned to it by the Church and thus honor God and further His kingdom in the souls of men. In the ordinary providence of God, the supernatural efficiency of the institute depends on its holiness, and this holiness is not some abstract thing; it is, concretely speaking, the sum total of the holiness of the members. It is very true, therefore, that each member can say: "The holier I am, the holier is my institute."

This truth should be a source of great inspiration and encouragement to all religious who are devoted to their religious family. For in the matter of holiness there is no distinction of grade or work. The general, the provincial, the local superior, the teacher, the nurse, the dean, the housekeeper, the cook, the sick, the retired, the contemplative, and so forth—all have an equal opportunity of promoting the family cause through an increase of holiness. The saintly cook, therefore, makes a much finer contribution to the most exalted purpose of his institute than does the tepid preacher or the worldly

teacher.

Holiness, of course, includes the whole of one's life—prayer, work, suffering, and so forth—but it refers particularly to the interior life of prayer and penance. In these interior things every religious has great power to help his institute. For one thing, it is the interior spirit that gives the real supernatural value to our own work. Moreover, the interior life of one can have a tremendous influence on the apostolic work of the others; and it is well for the contemplatives, for those who do the hidden, humble works, and for those who are ill or retired, to note this.

This last point is of supreme importance, and I should like to illustrate it by a simple example. A priest seldom goes on a mission, rarely enters the confessional, without the realization that he may have to deal with some souls who are "stubborn" or "weak," souls that desperately need superabundant grace for their conversion and salvation. Some of these people seem to have the kind of devil that Our Lord said is driven out only by prayer and fasting. Yet they themselves are too weak or too hard to do the required prayer and fasting. If they are to be saved, someone must do it for them—at least enough so that they will finally respond to the grace that enables them to carry on for themselves. The priest, despite the best of intentions, cannot do it all.

On occasions like this, I have always rejoiced in the realization that I have a number of friends who gladly offer some of their prayers and sufferings for my apostolate. Shortly after my ordination I was privileged to meet a saintly nun, Sister Agnesetta, of the Sisters of Loretto. We became fast friends, and she was a great help to me until the day of her death. As a young Sister she had been reduced to the state of a helpless cripple. During her last years she could barely lift her tiny knotted hand to blow a whistle when she needed help. Exteriorly she was so cheerful that a casual visitor would think she enjoyed being bedridden. Yet interiorly, for upwards of twenty years she felt not only the physical pain of her illness but the much greater crucifixion of frustration, of "being on the shelf." I cannot express how much it meant to me to begin some apostolic work with the knowledge that some of her prayers and sufferings were being offered for me.

I have mentioned Sister Agnesetta by name because she has gone to her reward and cannot be embarrassed by my words. I could mention many others and of different institutes, if they were not still living. And I imagine that every priest could do the same.

What has all this to do with family spirit? The answer, at least as regards active institutes, seems obvious. For in the various active institutes, there are teachers who are trying to win wayward pupils, nurses who are trying to bring about deathbed conversions, preachers who must stir the hearts of the impenitent, confessors who must draw penitents away from habits of sin. These and others exercising the apostolate need supernatural help. And what is more natural than that they look for this help from the members of their own institute? I do not mean that our vision should not take in the whole Church, with its entire apostolate; I simply mean that our own institute should normally have the first place in our apostolic intentions.

My remaining suggestions will be very brief. First, there is our work. The work of a religious institute is teamwork; it is not the accomplishment of any individual. Each of us contributes to the cause; and it is only by the complete co-operative effort that the desired result is accomplished. In terms of family spirit, this is another consoling truth. It makes each of us realize that his job is *important*.

Then there is charity. The finest act of charity a religious can show his brethren is good example. All of us know the force of example: how easy it is, for instance, to keep the rule of silence when everyone else observes it; and how difficult it is when even a few neglect it. And, speaking of example, I must at least mention our dealings with externs. They are prone to judge a whole institute by one member; hence each member has a tremendous responsibility to his religious family when he deals with them. The religious with true devotion to his institute will always try to act in the presence of externs in such a way as to cause them to esteem his community and his institute.

Also, as regards charity, there is the matter of mutual correction. The very fact that we are a family gives each of us an added responsibility for the welfare of the others and, of course, for the reputation of the institute. In a family, when one of the children is making a fool out of himself, the other children tell him or their parents about it; and, observing the sound principles of fraternal correction, we religious have to do the same thing. Sometimes religious note that one of their brethren is on the verge of giving great scandal, yet they say nothing either to the individual or to superiors. This is shirking responsibility, a gross form of family disloyalty.

Poverty offers a fertile field for the family spirit. The religious

who fully realizes that community life is a sharing enterprise—that “he lives off the community, and the community lives off him,” as the saying goes—will not refuse gifts just because he “would have to turn them in,” will not spend his time calculating how he might add some gift to his superfluities without sinning seriously against poverty. How would we live if no one were willing to “turn things in”? And in a natural family, would it not be a strange father or mother or sister or brother who would refuse a generous gift because, “Really, I don’t need it for myself; all I could do with it is give it to the family”?

Religious with a family spirit do not waste things. They do not leave it to someone else to turn off a radiator when heat isn’t needed, to close a window when it is letting in too much cold air or when a storm is brewing and floors or furniture would be ruined. They do not get books, clothing, and other things that they do not need. In other words, like the members of any poor family, they economize.

Perhaps I should add, by way of parenthesis, that when I speak of the need of economy, I am thinking mostly in terms of men. I have often wondered how we men could get along on Sisters’ salaries, or how we could crowd our books, wardrobes, and various junk boxes into the cells or (more often) dormitories that make up the living quarters of our convents, or how we should look were our clothes subjected to the frequent mendings that give Sisters’ habits such a long life on this earth.

In my religious life I have heard much about obedience, but after the first few years I seldom heard anything new. A few years ago, however, I did hear a retreat master say something new—at any rate, it was new to me. He said, “The obedient man is the *available* man.” This brief statement expresses in a practical, concrete way the whole secret of religious obedience. Our strength lies in the fact that a superior can dispose of us according to the common need; that he can command us, or ask us, or merely suggest to us, and he always finds us ready. We don’t shirk a job; we don’t dodge responsibility. Few things can be harder for a superior than to have to approach a subject when he knows his request will be greeted by either a growl or an alibi; and I imagine that few things are sweeter for the superior than the realization that his community is composed of *available* subjects, religious who graciously accept any assignment at any time.

One concluding remark. To foster our humility we are often told that if we were gone our place would soon be filled and the

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community would not even miss us. Perhaps that aspect of our life is sometimes overdone. Perhaps it is good for us to think occasionally of how important we are, of how much we, as individuals, mean to the community. The thought can be very inspiring. I trust that some of the suggestions made here will help to provide this inspiration.

FOR YOUR INFORMATION

(Continued from page 236)

Questions Asked by Sisters. It contains questions and answers first printed in a quarterly entitled *Vocational Notes for Sisters*. This reprint contains the first hundred questions which appeared in the *Notes* during 1949 and 1950. The prudent, informative answers are by the Very Reverend Father Clarence, O.F.M.Cap., and the Reverend Father Jude, O.F.M.Cap. It can be obtained for 15 cents a copy from: St. Anthony's Vocation Club, 220 Thirty-Seventh St., Pittsburgh 1, Pa.

Medico-Moral Problems

Modern medicine faces us with numerous ethical problems. Many of these problems are thoroughly discussed in two booklets, *Medico-Moral Problems, I and II*, by Gerald Kelly, S.J. The booklets are published by The Catholic Hospital Association, 1438 South Grand Blvd., St. Louis 4, Mo. Prices on each booklet are: 50 cents a copy; 12 for \$5.25; 50 for \$20.00.

The Catholic Hospital Association also publishes in pamphlet form *Ethical and Religious Directives for Catholic Hospitals*. This is the revised medico-moral code which is now used in a large number of dioceses throughout the United States and Canada. Price: 25 cents a copy; 12 for \$2.75; 50 for \$10.00.

Catholic Daily

A group of Catholic journalists are planning to publish a daily newspaper dedicated to reporting the news of the day in the context of Christianity. The projected publication date is October 10, 1950. For the staff of this paper, *The Sun Herald*, the work is a vocation, an apostolate.

The founders of the new paper have incorporated as The Apos-

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Christ Shows Us How to Win Friends

Jerome Breunig, S.J.

SINCE it was first published about fifteen years ago, Dale Carnegie's book, *How to Win Friends and Influence People*, found millions of buyers and readers and has become one of the most popular works of non-fiction in our time. It is obvious to religious who have read the book that Dale Carnegie has many good ideas which would help them practice the virtue Christ recommended above all. Equally obvious is the shallow humanitarian viewpoint and the mercenary self-interest that is illustrated in most of the examples. Since many of the people with whom we come into contact are influenced more by the humanitarian mentality of this book than by the mind that is in Christ Jesus, it might be useful to observe how much better Christ can teach us how to win friends—even according to Carnegie's rules.

Carnegie gives six rules for making people like you: (1) become genuinely interested in other people; (2) smile; (3) remember that a man's name is to him the sweetest and most important sound in the English language; (4) be a good listener; (5) talk in terms of the other man's interest; (6) make the other person feel important, and do it sincerely.

But the very idea of making people like you may seem foreign to religious and a sordid thought. The religious works only for God, seeks to be unknown, sees in superiors and others "no one but only Jesus." True enough, but the loftiest supernatural motives should not be high-lighted in such a way that they crowd natural means out of the picture.

Christ, the Religious of religious, worked only for God's glory. "The things that please Him, I do." To do this more effectively He tried to make people not only like but love Him. How else explain the Cross! And when man's love grew cold, Christ did not hesitate to dramatize His desire to win men's love by wearing His Heart on His breast, announcing to the world through St. Margaret Mary: "Behold this Heart, which has loved men so much and receives nothing in return but ingratitude and indifference."

Christ was "genuinely interested in other people." He was

moved with compassion for the multitudes because they were as sheep without a shepherd. He wept over Jerusalem. "How often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not." Christ's interest extended to individuals as well. He pitied the plight of the leper and healed him: "I will, be thou made clean." What interest He showed in Peter! On at least two occasions He insured a prosperous catch of fish for him. At another time He cured his mother-in-law. Interest is also shown by prayers. "I have prayed for you that your faith fail you not."

Genuine interest in others is a big step towards developing that mind that is in Christ Jesus. It dispels uncharitable thoughts. "The only person who does not improve on acquaintance is self," observes Father Faber. The same writer notes that kindness is not too difficult, for though there are many unkind minds there are hardly any unkind hearts and that a kind mind can be developed by thinking about, being interested in, others. A kind mind implies much thinking about others without the thoughts being criticisms. A retreat master developed the same thought by the following illustration. A caricaturist seizes on a character weakness and emphasizes it out of all proportion, while the artist is careful to shade the weaknesses and make the finer qualities stand out. And the artist always comes closer to a true likeness.

Dale Carnegie makes much of the smile, featuring Charles Schwab whose smile was literally a million-dollar one. The Evangelists do not record the obvious. There is no written record of Christ's smile, yet there is no room for doubting that Our Lord smiled when He looked up and saw Zacheus, who had to climb a tree to catch a glimpse, when the quick-witted Phoenician woman answered, "Even the whelps are permitted to gather the crumbs," and when He surprised the apostles with the miraculous draughts of fish.

More important than the smile is what is behind it, the cheerful, light-hearted disposition. Christ was a man of sorrows, but He did not let that cast a gloom around Him. He brought cheer to the wedding feast at Cana, did not want the Apostles to fast "when the bridegroom was with them," and celebrated Matthew's joining up by eating and drinking with sinners. Christ's doctrine fosters a fundamentally cheerful disposition. "Come to Me all you that labor and are burdened and I will refresh you." "My yoke is sweet, my burden light." "When you fast, do not look gloomy like the hypocrites."

Professional personality-developers insist on the practice of saying "Good Morning" to develop the smile. "Good Morning" leaves a smile on the face. Religious should not need to paint a smile by any artificial means. Religious should be the happiest people on earth, and they are. Smiles come readily. Humility, chastity, and charity thrive in an atmosphere of cheerfulness. The best "propaganda" for vocations is a cheerful religious. An old Father observed that the number of vocations from a particular school was in exact proportion to the number of cheerful scholastics on the faculty.

"Remember that a man's name is to him the sweetest and most important sound in the language." Jim Farley could call fifty thousand men by their first name. Christ could call fifty billion by their names. "I am the good shepherd," Christ said, "and I know mine and mine know me." The comparison to a shepherd has a special reference to knowing by name. Shepherds in Palestine then and now have a special name for each of their sheep. The sheep recognizes and answers when its name is called.

True Christian charity rather than the wisdom of this generation should prompt a religious to pay the personal respect implied in remembering and using another's name. It is disconcerting to find one who should know our name remembering only our face. The inability to remember another by name leaves the impression that he does not impinge our consciousness to any extent. Our Lord paid this mark of respect to His fellow men. Mary Magdalen did not recognize Christ on Easter morning until He said, "Mary." There are other instances. "Lazarus, come forth." "Martha, Martha." "Simon, son of John, lovest thou Me?"

On His very first public appearance we find Christ fulfilling the next rule for winning friends: "Be a good listener. Encourage others to talk about themselves." On this occasion we observe Christ as a youth in the temple "listening to them and asking questions." Whenever his enemies were baffled by His wise answers, we always have the assurance that Christ heard them out first. "Is it lawful to give tribute to Caesar?" "Of which of the seven will she be wife at the resurrection?" His enemies thought they had a sure enveloping pincer movement only to find themselves suddenly disarmed by the wisdom of the answer. But in every instance Christ did not interrupt them until they had finished.

A beautiful instance of encouraging others to talk about themselves is seen on the road to Emmaus. While the two disciples were

conversing and arguing together, Jesus drew near and went along with them. He began the conversation, "What are these discourses that you hold with one another as you walk, and are sad?"

"Art thou only a stranger in Jerusalem and hast not known the things that have been done there in these days?"

"What things?" Our Lord encourages them. With kindly forbearance He listens to the entire story. It is only after they have talked themselves out that He begins with Moses and the prophets and interprets to them the Scriptures.

Perhaps Father Faber had Christ the Listener in mind when he wrote the paragraph on kind listening.

"There is also a grace of kind listening as well as of kind speaking. Some listen with an abstracted air, which shows their thoughts are elsewhere. Or they seem to listen, but by wide answers and irrelevant questions show they have been occupied with their own thoughts, as being more interesting, at least in their own estimation, than what you have been saying. Some listen with a kind of importunate ferocity, which makes you feel that you are being put on trial, and that your auditor expects beforehand that you are going to tell him a lie, or to be inaccurate, or to say something of which he will disapprove, and that you must mind your expressions. Some hear you to the end, and then forthwith begin to talk to you about a similar experience which has befallen themselves, making your case only an illustration of their own. Some, meaning to be kind, listen with such a determined, lively, violent attention that you are uncomfortable, and the charm of conversation is at an end. Many persons whose manners will stand the test of speaking break down at once under the trial of listening. But all these things should be brought under the sweet influences of religion. Kind listening is often an air of the most delicate interior mortification and is a great assistance toward kind speaking."

Christ, of course, is still listening. He listens to our prayers. He still hears, through His priests, our confessions.

Christ "spoke in terms of the other man's interest." Without parables He did not speak to them. And the parables and illustrations were taken directly out of the lives of the listeners. Fishermen heard truths in terms of nets, farmers, of seed and crops, women, of house cleaning, etc. In the beatitudes Christ took what was closest to most of his hearers, poverty, suffering, lack of property, mourning, persecution, and showed how they could transform these liabilities into assets.

Finally, tracing out the pattern of Carnegie, we observe that Christ "makes the other person feel important and He does it sincerely." "You are the salt of the earth. You are the light of the world." To Nathaniel, "A true Israelite in whom there is no guile." To Peter, "Thou art Peter and upon this rock I will build my church." John and James were called "Sons of Thunder." Christ has a more sublime way of making others appreciate their dignity. "We will come to him and make our abode with him." The dignity of a Christian! As St. Paul echoes and reechoes: "You are temples of God and the Spirit of God dwells within you."

All of Dale Carnegie's ways to make people like you are merely applications of the golden rule, which is of divine origin. In fact, the golden rule was formulated by Christ Himself in His sermon on the mount. "All things whatsoever you would that men should do to you, do you also to them." Of course, Christ both in His example and His teaching (He began to do and to teach), shows other ways to make people like you. For instance, "Greater love than this no man has than that a man gives his life for another." Not only does Christ show us how to win friends. The supreme friend-winner supplies the necessary and only adequate and enduring motivation. He seems to make the final judgment at the end of the world hinge on what we do or don't do for others. "As long as you did it to the least of my brethren, you did it to Me."

Book Reviews

OUR WAY TO THE FATHER: Meditations for each day of the year in four volumes. By Leo M. Krenz, S.J. Pp. xx + 518; 411; 535, 516. The Bruce Publishing Company, Milwaukee, Wisconsin, 1950. \$15.00 (set of four volumes).

In "An Apologia" introducing this rich four-volume series of meditations and readings the author gives an account of "the purpose, plan, and method of this course of meditations for religious."

Besides that portion of the text which constitutes the meditation proper and is printed in large type there are added paragraphs which in many various ways supplement what is primarily proposed for reflection and prayer. To each meditation is prefixed a preamble,

consisting usually of some verses from Scripture, to strike as it were the keynote that characterizes the exercise. There are always two preludes, three points, and a colloquy. It is highly distinctive of this meditation-course that very often in smaller print there are additions "intended to afford further helpful explanations; to supply more pointed applications; to furnish pertinent biblical, historical, ascetical, theological, or philosophical information; or even to satisfy longings for better knowledge of some puzzling dogmatic truth or fact It is hoped that these supplementary notes and additions may do helpful service as welcome material for pertinent spiritual reading, and at times even for deep study and possibly for round-table discussion." This expedient of appending further developments helps the author to achieve what seems to be one of his leading preoccupations, namely, to provide religious who make use of these four hundred meditations with a carefully planned and elaborate exposition of a fairly complete system of spirituality, comprising both instruction and motivation. Hence this work could be used for devotional reading in a way and to an extent that would not be true of typical meditation books. A special effort is made to keep in mind the needs of both beginners and proficients in the religious life and in mental prayer.

The ways in which Christ and the Apostles instructed their first disciples are consciously imitated with the design of proposing the highest ideals, of getting them practically accepted, and at the same time of pointing out the discrepancies that are only too likely to exist between the profession and the performance of religious men or women. The epistles of the New Testament are also used to learn and copy the method and means by which the Apostles sought to transform recent converts from Judaism or paganism into "believers, . . . doers, . . . and lovers." With this touch of antiquity goes a peculiar flavor of modernity, in that the spiritual lessons of these volumes are studiously adapted to the conditions of our times and place. Evidently it is the author's most earnest and zealous hope that those who use these suggestions for prayerful reflection will become just what, in accordance with the highest religious ideals and their own special vocation and under present-day circumstances, they ought to be. The theme dominating the whole series of meditations is that God is an infinitely good and great father and is inviting us to an ever closer union with Him.

—G. AUGUSTINE ELLARD, S.J.

THE HISTORY OF THE POPES. By Ludwig von Pastor. Translated by E. F. Peeler. Vol. 35: Benedict XIV (1740-1758). Pp. xliv + 516. B. Herder Book Co., St. Louis, Missouri. \$5.00.

It surely seems like a return to normalcy when Herder resumes the publication of the English translation of Pastor's great *History*. This is the very volume that Pastor was working on when death snatched the pen from his hand in 1928. But so much work had been done upon the pontificates up to and including Pius VI (d. 1799), that these materials were later rounded out and published with the aid of several scholars named in the introduction. There are thus several additional volumes to appear in English; we trust their appearance will not be further unduly delayed.

Those who want their Church history to be nothing but "edifying" stories had better not take up this volume; those who have enjoyed—and been *built up*—by the previous ones of the series, will know what to expect here. They will see a Pope, sixty-five at his election, eighty-three at his death, patiently, even light-heartedly governing the Church in a setting of unparalleled diplomatic black-mail. "Our pontificate," he once said, "will be famous for the injuries we suffer" (p. 111). He more than once described himself as "working with a pistol at his head" (p. 273), carrying on in the face of disappointments, insults, frustration.

But by every conceivable concession he prevented for those eighteen years all the gigantic conflicts of the day from reaching the explosions that came not long afterwards.

The chief interest of this volume turns on that slippery story of the Jansenists, who for a long time had enjoyed immunity and protection, particularly in France, in their defiance of papal authority. Many different factors complicated the "straight" religious issue, but at every turn it was the Church in France that was torn to shreds by *parlement* and prelates, by Pompadour's open immorality, and Louis XV's blundering ineptitudes. As early as 1750 Parisians were calling themselves "Republicans," and a French bishop recalled in a pastoral letter that an English king had been beheaded in 1649 (p. 225). But as Benedict passed from the scene the Jansenists were still in the ascendant, and the party's greatest hour, the Synod of Pistoia (1786-87), was still in the making.

It is almost another preview of history that in the early years of this pontificate a group of people came together in Rome to plot the total destruction of the Society of Jesus (p. 390). One of those

plotters was a young man named Ricci, who later achieved a baleful fame by presiding at the Synod of Pistoia as its bishop. It is one of the ironies of history that he was a nephew of a General of the Jesuits he had helped to destroy, and who had died in prison in 1775. Even in the Sacred College there were those who said: "Hold Rome in check by Gallicanism, but Gallicanism by means of Rome" (p. 287). In Benedict's lifetime this conspiracy was contained, but later on the Tanucci-Pombal-Choiseul pressure, not to mention the monarchs they served, produced the suppression of 1773.

Benedict XIV had a scholar's reputation, particularly in historical and canonical fields, when he came to the papacy. His has been an enduring influence, as organizer, legislator, reformer. His regulations for beatifications and canonizations still govern those functions. He was hailed as "the greatest of the canonists" (p. 298), even as Guéranger later said of him that no Pope had ever possessed such a knowledge of the Roman liturgy (p. 301).

The book's final section, treating of the missions, handles two other famous controversies he settled: the Chinese Rites (July 11, 1742) and those of Malabar (Sept. 12, 1744). In this connection it is regrettable that the translation mirrors conditions as they were twenty years ago, for, owing to profound changes in the religious mentality of the Orient, it is precisely these acts of Benedict XIV that have been changed in our day by Pius XI and Pius XII. But that was in the interval between the writing of the book and this English translation.—GERALD ELLARD, S.J.

THE HOLY SEE AT WORK. By Edward L. Heston, C.S.C. Pp. xiv + 188.

The Bruce Publishing Company, Milwaukee, Wisconsin. 1950. \$2.50.

This book gives us a popular but adequate explanation of how the Holy Father, supreme visible head of the Church, together with his Senate of Cardinals, governs the universal Church through the medium of the Roman Curia.

After a brief introduction explaining the nature and meaning of the terms: Pope, Curia, and Cardinals, the author passes on to the most important part of the book—a one-hundred page account of the various Roman Congregations—in which he discusses the Congregations, first in general and then in particular, giving the origin, history, competency, and personnel of each. Part three does the same for the Tribunals of the Holy See: the Sacred Apostolic Penitentiary, the Supreme Tribunal of the Apostolic Signature, and the Sacred Roman Rota. The fourth and last section treats of the Offices of the

Holy See: the Apostolic Chancery, the Apostolic Datary, the Reverend Apostolic Chamber, the Secretariate of State with its associated Secretariates of Briefs to Princes, and of Latin Letters. A chapter on the Code of Canon Law, the official body of ecclesiastical law for the Latin Church, and one on the election of a new Pope bring the work to a close.

The Holy See at Work contains a wealth of interesting details, such as the process of a petition through one of the Congregations from beginning to end, the meaning of "the secret of the Holy Office," the appointment of bishops, the relation of the Churches of the Orient to the Latin Church, the various steps by which a diocesan religious congregation obtains the approval of the Holy See and becomes pontifical, the evolution of a mission from an apostolic prefecture to a diocese, steps to beatification and canonization, special procedure of the Sacred Penitentiary, process of a marriage case through the Rota, kinds of papal documents, the election of a new Pope. Priests and religious, as well as the interested laity, are indebted to Father Heston for having made all this information available in handy form and at a reasonable price. Twenty-two illustrations and three charts enhance the usefulness of the volume.

—ADAM C. ELLIS, S.J.

LITTLE MEDITATIONS ON THE HOLY EUCHARIST. By Rev. Thomas D. Williams. Pp. 319. The Bruce Publishing Company, Milwaukee, Wisconsin. \$3.50.

The Holy Eucharist deserves our whole-hearted appreciation and highest esteem. Yet, because it is shrouded in mystery, and our senses fail to penetrate the veil which hides the Real Presence of Jesus on our altars, we often fail to value this priceless Gift of God as we should. How can we become thoroughly acquainted with so inestimable a treasure, how acquire a conscious security of faith? By frequently meditating on the Real Presence, on the value of Holy Communion, and on the significance of the Sacrifice of the Mass.

To make this easy and attractive, Father Williams offers a short meditation for every day of the year on some phase of the Eucharistic mystery. These considerations, based on the words of Scripture and the teachings of theology, are so clear and simple, so attractive and devotional, that any one who ponders them slowly and prayerfully will continually grow in knowledge and love of the Holy Eucharist. The author makes excellent and practical use of Scripture texts, which lend a stimulating touch to every paragraph. Throughout

we sense a mellow tone of solid piety, and nowhere is there the least evidence of sentimentality or pious exaggeration. We highly recommend the book for use in visiting the Blessed Sacrament.

—HENRY WILLMERING, S.J.

BOOK NOTICES

WE LIVE WITH OUR EYES OPEN is a sequel to the earlier work by Dom Hubert van Zeller, O.S.B., which was entitled *We Die Standing Up*. In his first book Father van Zeller treated chiefly the obstacles encountered in the quest for holiness. In the thirty-nine essays of the present volume he centers our attention on the means to sanctity. Here as before the treatment of his theme is straightforward and stimulating. Most of the essays discuss the use of creatures, interior prayer, mysticism, asceticism, and the proper orientation of the virtue of love in general and as applied to the sacrament of matrimony. (New York: Sheed & Ward, 1950. Pp. x + 172. \$2.00.)

Richelieu's France of the seventeenth century was the scene for the life and work of Charles de Condren, the second superior of the Oratory in France. M. V. Woodgate's CHARLES DE CONDREN is not a mere pious biography in the old tradition, but a balanced, though brief, account of a very human, holy, and at times, weak personality. (Westminster, Md.: The Newman Press, 1950. Pp. xi + 155. \$2.25.)

LITURGICAL PRAYER: ITS HISTORY AND SPIRIT, by Msgr. Fernand Cabrol, O.S.B., is an offset reproduction of a liturgical classic which first appeared in its French original in 1900. It was later translated by a Benedictine of Stanbrook in a 1921 edition. The literature and the notes cited are, therefore, of the last years of the last century, but the text, by a man who could combine deep knowledge with popular presentation, is as timely now as when first written. (Westminster, Md.: The Newman Press, 1950. Pp. xiv + 382. \$3.50.)

The important role of congregations of religious women in the development of the Church, and especially of Catholic education, in the United States cannot be overemphasized. One of the latest historical studies dealing with this theme is Sister Maria Kostka Logue's SISTERS OF ST. JOSEPH OF PHILADELPHIA. This carefully docu-

mented, highly objective, and interesting work covers a century of growth and development of the Congregation in the eastern states from 1847 to 1947. (Westminster, Md.: The Newman Press, 1950. Pp. xii + 380. \$5.00.)

Religious, by profession particularly interested in the hidden life of Christ with its message of self-effacement, obscurity and obedience, should be grateful to Dr. Patrick J. Temple for *PATTERN DIVINE: OUR LORD'S HIDDEN LIFE*. This book fills a real need, for too many books on the childhood of Christ are either apologetic or piously exaggerated, while chapters in standard "Lives of Christ" are generally too meagre. Dr. Temple gives a detailed account of the exterior life of the Holy Family at Nazareth and presents the Jewish life, society and thought that affected the youthful Christ. Every page of the book is documented, and the explanations in the footnotes justify the claim that the story of *PATTERN DIVINE* is not imaginative and fictitious, but sober truth and reliable fact. The devotional tone, which pervades the whole account, is conspicuous in a concluding summary paragraph for each chapter. A very copious bibliography and a detailed index are additional assets of the work. (St. Louis: B. Herder Book Company, 1950. Pp. xii + 389. \$5.00)

PRAYER FOR ALL TIMES, by Pierre Charles, S. J., and translated from the French by Maud Monahan, is a reprint of a spiritual classic that has already gone through seven editions. The publishers are to be congratulated for combining the former three separate volumes into one. Each of the ninety-nine chapters of two and one half pages deals with some important point in the spiritual life. The book can be used either for spiritual reading or for points for meditation. One chapter at a time is sufficient since each chapter demands reflection, application, prayer. The deep spiritual insight and many practical suggestions are brought home in a kindly spirit and a graphic style. (Westminster, Md.: The Newman Press, 1950. Pp. 328. \$3.50.)

BOOK ANNOUNCEMENTS

[For the most part, these notices are purely descriptive, based on a cursory examination of the books listed.]

THE GRAIL, St. Meinrad, Indiana.

THE HOLY RULE OF ST. BENEDICT. Pp. xiv + 95. \$1.00 (paper); \$2.00 (cloth).

SAINT BENEDICT THE MAN. By Dom I. Ryelandt, O.S.B. Translated from the French by Rev. Patrick Shaughnessy, O.S.B. Pp. 102. \$1.25.

The first book, a second printing, besides the Rule contains a short biographical sketch of St. Benedict by Aidan Cardinal Gasquet and a sermon on the saint by Pope Pius XII. The second contains three studies of the inner life, "the moral physiognomy," of St. Benedict. The studies are based on an analysis of his Rule, on St. Gregory the Great's life of the saint, and on a comparative study of St. Benedict and St. Francis de Sales.

B. HERDER BOOK COMPANY, St. Louis, Missouri.

CHRIST THE SAVIOR. By Rev. Reginald Garrigou-Lagrange, O.P. Translated by Dom Bede Rose, O.S.B. Pp. iv + 748. \$9.00. This is the English edition of Fr. Lagrange's Latin textbook, *DE CHRISTO SALVATORE*, a commentary on the Third Part of St. Thomas's *SUMMA THEOLOGICA*. A thirty-page "Compendium of Mariology" rounds out the volume.

ISTITUTO PADANO DI ARTI GRAFICHE, Rovigo, Italy

IL DIRITTO DELLE RELIGIOSE. By Rev. Louis Fanfani, O.P. Pp. xxii + 346. L. 1500. This is the *third* edition of the author's Italian *LAW FOR RELIGIOUS WOMEN* based on his larger Latin work, *DE IURE RELIGIOSORUM*. "It has been brought up to date with the most recent decisions of the Holy See, and has been improved in some points by a more accurate exposition of the canons of the Code referring to religious women."

NEWMAN PRESS, Westminster, Maryland.

REVOLUTION IN A CITY PARISH. By Abbé G. Michonneau. Pp. xxi + 189. \$2.50. The city parish is in the mission of France among the working class population in the Paris suburbs. A co-worker, Father H. Ch. Chéry, O.P., and the Abbé discuss in dialogue form the needs and difficulties, the objectives and methods in their missionary apostolate.

SAINT PAUL AND APOSTOLIC WRITINGS. By Sebastian Bullough, O.P. Pp. xviii + 338. \$3.00. This latest volume in the series of Scripture textbooks for use in Catholic schools in England deals with the Pauline Epistles, the seven Catholic Epistles, and the Apocalypse. Fr. Bullough's exegesis and commentary provide a valuable background for a more intelligent and fruitful understanding of these important New Testament writings.

SERMON NOTES ON THE SUNDAY PROPERs. By Rev. F. H. Drinkwater. Pp. 119. \$2.00. A reprint. The author derives useful themes from parts of the Mass proper exclusive of the epistles and gospels.

SOME RARE VIRTUES. By Raoul Plus, S.J. Translated from the French by Sister Mary Edgar Meyer, O.S.F. Pp. vi + 213. \$1.75. All virtues are rare, but some that Fr. Plus treats of are especially rare, such as "Knowing how to be grateful," "Good use of time" and "Pity for the sick and afflicted." It is the first English publication of this work.

THE SUPPLICATION OF SOULS. By St. Thomas More. Edited by Sister Mary Thecla, S.C. Pp. xiii + 187. \$2.50. This book is Thomas More's refutation of the heretical work of Simon Fish, SUPPLICATION FOR THE BEGGARS. This is an instance to prove Father J. J. Daly's remark "More's was the only pen at the service of the Church to do battle in the vernacular against heresy." In the book St. Thomas defends the clergy against irreverent and unfair attack and upholds the doctrine on purgatory, making a moving appeal for the poor souls. The book is mostly, but not exclusively, of historical interest.

FOR YOUR INFORMATION

(Continued from page 251)

toloc Press Association, a non-profit organization. One departure from existing journalism is the financing of the paper. Instead of advertising it will depend on circulation revenue. And for initial expenses the founders are enlisting the charity of those Catholics who believe there is a need for such a paper.

There will be five issues weekly, and two editions: one local and one national. The national edition will be delivered by air cargo and should reach most subscribers on the day of publication. Prices for one year are: \$14.00 for the national edition; \$12.50 for the local. For the scale of prices on shorter terms, as well as for other information, write to: The Sun Herald, 702 East 12th St., Kansas City 6, Mo.

Confessors' Patron

St. Alphonsus Liguori, founder of the Redemptorists, has long

(Continued on page 280)

Questions and Answers

—21—

We wish to gain the Jubilee indulgence. Our local ordinary has made no pronouncement on the subject. Have our confessors the authority to prescribe the necessary conditions for gaining this indulgence? Is it necessary to go to confession and to receive Holy Communion each time?

As Father Bergh pointed out in his article on "The Holy Year of 1950" in the January number of the *Review*, the general requirements for gaining the Jubilee indulgence in Rome are: reception of the sacraments of Penance and the Eucharist, and visits to the four major Roman basilicas in which certain prescribed prayers must be said. Outside Rome, for those who are entitled by way of exception to gain the Jubilee indulgence at home (all women religious among others), the local ordinary or any confessor delegated by him may substitute other works, of religion, piety, and charity in place of the visits to the four Roman basilicas. In places where the local ordinary has made no provision, confessors may presume that they have received tacit delegation to make the substitution. Confession and Holy Communion are required for each gaining of the indulgence.

—22—

Is it in accord with canon law for religious to be given permission to take trips during the summer if their relatives pay the expenses—even if those trips are pilgrimages to Rome and to various shrines?

The obligation to common life which is imposed upon all religious by canon 594 forbids superiors to allow certain members of the community to take a trip (even though it be a pious pilgrimage) merely because parents, relatives, or friends are willing to pay the expenses. Common life requires that the community supply a religious with whatever he needs, just as everything which comes to him as a religious must be put in the community funds. Common life also requires that, generally speaking, equal opportunities be given to all members of the community. Hence a superior could allow the members of his community to make a pious pilgrimage provided that he supplied the necessary expense money for such members of his community as do not have relatives or friends who are willing to pay for them. Again, the constitutions of the community would have to be consulted to see whether such trips, pious or otherwise, are allowed. An article explaining this matter of *common life* in

detail will be found in this *Review* for January, 1948, pp. 33-45.

When we say that common life generally requires that equal opportunity be given to all, we do not mean that it is against common life to allow certain privileges (like a pilgrimage) to jubilarians, to the perpetually professed, and so forth. In such cases, however, the use of the privilege should be extended to the whole group and should not be limited to those who can procure the necessary funds from relatives or friends.

—23—

Has a meeting of provincial superiors presided over by the superior general and his councilors the authority to change a custom which has been observed in the congregation for over one hundred years, or is such a change reserved to the general chapter?

Only a general chapter can change customs which are common to a religious congregation. The constitutions could give the power to the superior general and his councilors, but this would have to be stated explicitly.

—24—

What precisely are the *Normae*, so often referred to in legislation for religious communities? How much authority is attached to them? Must all constitutions and custom books of nuns conform to these *Normae*?

About the year 1860 the Sacred Congregation of Bishops and Regulars, then in charge of all religious orders and congregations, began to establish uniform regulations for the *new religious congregations*, especially of women, which were increasing in number. More or less uniform sets of constitutions were given to them on trial, until they took permanent shape for each congregation in the draft which was given final approval. In the course of forty years some things were changed, others were added, and some were dropped. These regulations, in the shape of a *set of model constitutions* for religious congregations with simple vows, were published on June 28, 1901 under the title of *Norms according to which the Sacred Congregation of Bishops and Regulars is accustomed to proceed in the approval of new institutes with simple vows*. The *Normae* did not establish any formal legislation for religious congregations, but were published for the sole use of the Sacred Congregation as a guide in the composition and construction of constitutions for new congregations with simple vows seeking the approval of the Holy See. Thus most of the congregations approved during the last part of the nine-

teenth century and first part of the twentieth (until the new Code of Canon Law in 1918) are based exclusively on the *Normae*. These old constitutions had to be revised in order to bring them into conformity with the new Code of Canon Law. However, most of the matter contained in the *Normae* was incorporated into the Code, with modifications, omissions, and additions, of course. Hence the *Normae* are useful even today because they give us a better understanding of the canons of the Code which deal with similar matters, as well as of the constitutions themselves in which the wording of the *Normae* has been retained in great part.

To answer our question: New constitutions and customs need not and should not conform to the old *Normae* but exclusively to the present Code of Canon Law.

—25—

Is there any difference in the meaning and in the use of the following words applicable to Sisters taken collectively: community, order, sisterhood, congregation, institute?

In everyday life these general terms are used indiscriminately to signify a group of religious women. Canonically speaking, however, there is a difference in their meaning, which is contained in the definitions provided for us in canon 488 of the Code. Thus: (1) An "institute" (*religio*) is any society, approved by legitimate ecclesiastical authority, the members of which tend to evangelical perfection, according to the laws proper to the society, by the profession of *public* vows, whether perpetual or temporary. (2) An "order" is an institute whose members make profession of *solemn* vows. (3) A "religious congregation" or simply a "congregation" is an institute whose members make profession of *simple* vows only, whether perpetual or temporary. The canon does not define the terms "community" and "sisterhood," but it does define (4) "nuns" as religious women with *solemn* vows or, unless it appears otherwise from the nature of the case or from the context, religious women whose vows are normally solemn, but which, by a disposition of the Holy See, are simple in certain regions; whereas "sisters" are religious women with *simple* vows.

The term "community" is not used officially in canon law. It popularly indicates either an "institute," which is a general term including both orders and congregations, or it is used to identify a local group of religious, classified in canon law as a "religious house." "Sisterhood" is a popular term for an institute of religious women,

whether of nuns or of sisters, though technically it should be restricted to an institute of sisters only.

—26—

Do the words: rule, holy rule, constitutions, and customary, represent distinct things, or has the term "the rule" the same meaning as "constitutions"?

Technically the term "Rule" always refers to one of four great rules which most religious orders followed down to the sixteenth century, and which they still follow, and which are followed by a number of modern religious congregations. These are: the Rule of St. Benedict, the Rule of St. Basil, the Rule of St. Augustine, and the Rule of St. Francis. To these four rules, which are stable and unchangeable, other regulations regarding details not contained in the rules have been added, and these additions were called "constitutions."

In the sixteenth century the new orders of clerics regular who did not adopt any of the four great rules, introduced a new system whereby the fixed and stable parts of their legislation were called "constitutions" while other minor regulations which were changeable were called "rules."

Modern congregations, even though they follow one of the four great rules, have a body of practical legislation known as "constitutions," and approved either by the local Ordinary or by the Holy See. Minor observances are called "regulations" or "rules."

The term "customary," or "book of customs," and the like, indicate observances usually brought into being by custom or usage, first in one community, then in another, and finally in a whole institute. These may be changed by a general chapter, but no general chapter has the right to change the constitutions approved by the Holy See or by the local ordinary.

OUR CONTRIBUTORS

P. DELETTER is a member of the faculty of St. Mary's theological college, Kurseong, India. WINFRID HERBST, writer, retreat master, former master of novices, is on the faculty of the Salvatorian Seminary, St. Nazianz, Wisconsin. GERALD KELLY and JEROME BREUNIG are members of the editorial board of the REVIEW FOR RELIGIOUS. Fr. Breunig succeeds Father Alfred Schneider as editorial secretary.

Report to Rome

[In the following pages we conclude the publishing of the *List of Questions* to be answered in the quinquennial report by pontifical institutes. We have printed these questions, not only as an aid to superiors who must answer them, but also as a means of giving all religious a better knowledge of the Church's law concerning religious.

The questions are published exactly as they appear in the official English translation. Questions marked with an asterisk (*) concern only institutes of men; those marked with a cross (†) refer only to institutes of women.

For information about the means of obtaining the copies of the questions, see p. 236.—ED.]

ARTICLE III

Concerning those who have departed or been dismissed, and others who leave the Institute

Concerning those who have gone out from the Institute

248. a) How many in the Institute and in each Province, at the expiration of their vows did not renew them, either because they chose not to do so or because they were not allowed to do so.

b) How many of the professed of temporary vows were dispensed during their vows, and how many of the professed of perpetual vows were dispensed.

249. Were those who were dispensed from their vows at their own request or with their consent, forced, or without serious and grave reasons and precautions permitted, to leave the religious house before the rescript was duly executed.

250. How many transfers, if any, were there to another Institute.

Concerning apostates and fugitives

251. a) How many apostates and fugitives, if any, were there during the five-year period.

b) Did the Society or Institute observe the provisions of law concerning apostates and fugitives, by seeking them (c. 645 § 2), and if this proved fruitless, by proceeding against them according to law, so that their juridical condition should be clearly defined. Were the provisions of law regarding those who came back observed (cc. 2385, 2386), and is watchful provision made for their spiritual good.

Concerning those dismissed by Superiors and those not admitted to profession

252. a) Since the last Report, how many of the professed of

temporary vows and how many of the professed of perpetual vows have been dismissed, according to Provinces.

b) In the dismissal of religious, whether of temporary or of perpetual vows, were the norms of the common law (cc. 647 § 2, 649-672) as well as those of the Constitutions observed.

c) Was the same done in regard to not admitting the professed of temporary vows to the renewal of their vows or to perpetual profession (c. 637).

253. Were the dismissed of temporary vows, while the recourse duly made within ten days was pending (c. 647 § 2; S. C. of Religious, 20 July 1923, AAS, XV, 1923, p. 457), and the dismissed of perpetual vows, before the decree or judgment of dismissal had been confirmed by the Sacred Congregation (cc. 652, 666), forced to leave the Institute.

254. Are the dismissed who are not in sacred orders released from their vows by the dismissal (c. 669 § 1); and if the vows remain, does the Institute show solicitude regarding their condition (c. 672 § 1).

*Concerning those dismissed by the law itself and
those sent back to the world*

255. What were the cases, and the causes which led to them, for both the professed of temporary and those of perpetual vows, where they were either sent back to the world on account of grave scandal or very grave harm (cc. 653, 668) or dismissed by the law itself (c. 646).

256. Were steps immediately taken according to the Code (cc. 646 § 2, 653, 668) to determine the condition of those dismissed by the law itself and of those sent back to the world.

257. Is there any such person whose condition still remains undetermined.

258. What cases if any have occurred of the reduction to the lay state of religious who had received sacred orders; how many were voluntary and how many penal.

Concerning those who were excoistered

259. How many cases of excoisteration were there, if any; are the causes carefully and conscientiously pondered in the presence of God before the petition is recommended and the rescript executed.

260. Does the Institute take care:

a) That if it seems necessary to ask for an extension of the

indults, they be renewed in due time.

b) That the persons who are excommunicated lead a worthy religious life and return as soon as possible to some house of the Institute.

261*. Likewise does the Institute take care regarding those who have been secularized on trial, and regarding their return to religion if at the expiration of the three-year period the indult is not renewed or they are not accepted by the Ordinary.

Concerning absences from the house

262. Do Superiors see to it that subjects remain out of the house only for a just and grave reason and for the shortest possible time, according to the Constitutions (c. 606 § 2).

263. For absences which exceed six months, except for studies or ministries according to law and the Constitutions, was the permission of the Holy See always obtained (c. 606 § 2).

264. Is it allowed by reason or under color of a vacation, that time be spent with one's parents or outside a house of the Institute.

Concerning the deceased

265. Were the prescribed suffrages faithfully and promptly performed for all the deceased.

ARTICLE IV

Concerning the various classes and conditions of religious

§ 1. - CONCERNING CLERICS

(This is dealt with in the Report on formation and studies).

§ 2. - CONCERNING *Conversi* OR COADJUTORS

Concerning their education and training

266. Do Superiors, in accordance with c. 509 § 2, 2° give to those religious who belong to the class of *conversi*, instruction in Christian doctrine; and do Superiors, both before and after their profession but especially during the earlier years, carefully attend to their spiritual, intellectual, civil and technical education according to the functions which they have to fulfill.

267. Are the religious allowed to engage in works which do not seem to be suitable to the religious state.

268. Do Superiors with paternal charity diligently provide also for the bodily health of the *conversi* or coadjutors.

§ 3. CONCERNING THOSE WHO ARE APPLIED TO
MILITARY SERVICE

*Concerning the profession of those who are to be called
for the first time to active military service*

269*. Did Superiors regulate according to the decrees of the Holy See the temporary professions of those who are to be called for the first time to active military service or its equivalent.

270*. Were perpetual professions permitted before the first active military service or its equivalent, to which the young men are liable to be called.

Concerning the religious during their military service

271*. a) Did Superiors take care of their members in the service, watch over their life, communicate frequently with them, requiring a periodical account of their conduct, their actions and exercises of piety, etc.

b) What special means were used to secure their perseverance.

272*. In cases of dismissal for just and reasonable causes, or of voluntary separation from the Institute, did the Major Superior follow the prescribed procedure and faithfully conserve all the documents in the Archives.

*Concerning the renewal of temporary profession after military
service and the making of perpetual profession*

273*. For admission to the renewal of temporary profession, was everything done which is prescribed by the common law and in the decrees regarding this matter.

274*. Was the prescribed time of the temporary profession completed after military service, and also the time of the temporary vows which is prescribed by law and by the Constitutions before the making of the perpetual profession.

CHAPTER III
CONCERNING THE WORKS AND MINISTRIES OF THE INSTITUTE

ARTICLE I

Concerning ministries in general

*Concerning the special end and the works of the Institute
in general*

275. Were the ministries proper to the Institute abandoned or neglected.

276. Were any works engaged in which are not contained in the

special end of the Institute; if so, with what permission was this done.

Concerning abuses in the exercise of ministries

277. Were any abuses in the exercise of ministries introduced during this time; if so what were they.

278. Is all appearance of avarice carefully avoided on the occasion of ministries.

279. Was begging from door to door, according to law (cc. 621, 622) and the Constitutions, done with the required permissions.

280. Moreover, in begging, were the rules of law (c. 623), the instructions of the Holy See (c. 624) and the norms of the Constitutions observed.

281. By reason of or under pretext of ministries, are an excessive or too worldly communication with seculars and frequent and prolonged absences from the religious house permitted.

282. What precautions are taken in this communication in order to avoid harm to the religious and scandal to seculars.

*Concerning difficulties with the secular clergy or with other
Institutes, etc. because of the ministries*

283. On the occasion of the ministries did any friction occur with ecclesiastical Superiors, with pastors and the secular clergy, with other Institutes or with Chaplains. What were the chief instances of such difficulties and where did they occur.

284. What probable reasons can be assigned for these difficulties, and what remedies can be suggested for their avoidance.

ARTICLE II

Concerning special ministries

Concerning Missions among infidels and heretics

285. In the Missions, or in any one of them, did the religious life suffer any harm, and if so, what were the reasons for this.

286. What safeguards were used or should have been used so that in the apostolate the faithful observance of religious discipline and the care of one's own sanctification be better secured.

287*. In the Missions, is the internal religious Superior distinct from the ecclesiastical Superior.

288*. Did this union of offices in the same person result in advantages or rather in disadvantages.

Concerning Parishes, Churches and Sanctuaries

289*. For the incorporation or union of parishes, was an indult of the Holy See obtained, according to cc. 452 § 1, 1423 § 2, so that there should be a union or incorporation properly effected.

290*. In what form were Parishes united to the Institute: *pleno iure* (absolutely, at the will of the Holy See), *in temporalibus*, etc., and from what date. (A copy of the document should be sent if there is one).

291*. Was an agreement made with the Ordinary of the place to accept any parish. (Send copies of the agreements made during the five-year period).

292*. How do Superiors watch over and assist those of their subjects who are pastors (c. 631 §§ 1-2), and in case of need admonish and correct them.

293*. Was the office of local Superior ever united with that of pastor, observing c. 505; did this union give rise to difficulties, or was it on the contrary attended with good results.

294*. Did the Institute obtain from local Ordinaries that Churches or Sanctuaries should be entrusted to it; if so, with what permission and on what terms and conditions was this done.

295*. How do all Superiors see to it that religious discipline suffer no harm from the ministries engaged in by the religious in parishes or in public churches which are entrusted to them.

Concerning Colleges, Schools and Seminaries

296*. Has the Institute entrusted to it any Seminaries of clerics, and if so on what terms. (Documents and agreements entered into regarding this matter during the five-year period should be attached).

297*. In these Seminaries, are there any difficulties with the Ordinaries, concerning either the religious life and discipline or the government of the Seminary.

298*. What measures and efforts are employed toward the sound and thorough training and religious education of the students.

299. Are there houses for the residence of young people who are attending public schools.

300. In these cases is very special care taken to see that the schools are safe from the standpoint of both instruction and education; especially is a careful supervision maintained over the instruction and religious education; and if there are any deficiencies are they carefully remedied.

301†. Are there schools which are attended by both sexes;

as regards fixing the age beyond which boys may not be admitted or retained, have the prescriptions made by the Ordinaries been observed.

302. Do Superiors strictly see to it that Rectors, Prefects, Teachers and Professors receive adequate preparation for their work:

a) Scientifically, by acquiring knowledge which corresponds adequately to the grade of the class, and by obtaining degrees and certificates, even such as are recognized outside ecclesiastical circles.

b) Pedagogically, by the study and practice of the art of teaching.

c) Spiritually, so that they may exercise the office of teaching with a genuine zeal for souls and make it a means of sanctification for themselves and others.

303. Do Superiors carefully see to it that the work of teaching be properly harmonized with religious discipline.

304. Did they promptly remove from the office of teaching those who in practicing it make light of the religious life and are not a good example to the students.

Concerning the practice of the corporal works of mercy

305. Does the Institute practice the corporal works of mercy toward the sick, orphans, the aged, etc.

306. Are there:

a) Guest-houses and hospitals for persons indiscriminately, even for those of the other sex.

b) In this case, by what authority were these institutions accepted and what precautions are used to avoid dangers and suspicions.

307. What, if any, difficulties have arisen.

308. Do Superiors diligently see to it that all persons who are to be engaged in various capacities in these institutions be competently prepared:

a) Scientifically, by obtaining even State certificates and other equivalent credentials.

b) Practically, by a suitable period of trial.

309. In the assistance and care of the sick and in the exercise of corporal charity, are the provisions of the Constitutions and the norms which have been given in this matter by the Holy See and by the Ordinaries observed.

310†. Do the religious women who attend the sick in private houses faithfully observe the special provisions of the Constitutions; do they carefully take appropriate precautions to avoid dangers.

311. Do Superiors see to it that the bodily health of the religious who are engaged in these ministries be preserved by suitable food and sleep; that moral dangers be avoided; that the religious life and the exercise of charity be properly harmonized; that zeal be kept, both in fact and in appearance, free from any form of avarice or admixture of other human affection.

Concerning the apostolate of the press

312. Does the Institute exercise the apostolate by writing, publishing or editing and distributing books and papers.

313. Were the publications submitted according to law to the previous censorship of the Major Superiors and Ordinaries of places (c. 1385 § 2).

314. Was the necessary permission of Superiors and Ordinaries of places obtained for publishing books treating of profane matters, and for cooperating in the production of papers, magazines or reviews or editing them (c. 1386 § 1).

315. In the distribution and sale of books, is the appearance of excessive profit avoided, and are proper precautions used to avoid dangers.

Concerning Catholic Action

316. Do the religious strive to promote Catholic Action and to collaborate in it.

317. Have any difficulties arisen in this matter, either with the directors or with the secular clergy.

318. What remedies have been used to remove these difficulties, and what further remedies can be recommended.

Concerning priestly ministrations—The celebration of the Holy Sacrifice, and Mass stipends and obligations

319*. Do Superiors diligently see to it that the religious priests do not fail to prepare themselves by pious prayers for the Sacrifice of the Eucharist, that they celebrate worthily and devoutly, observing the rubrics faithfully and giving the proper amount of time to it; and that after the Mass they give thanks to God for so great a gift.

320. Whether each house has, according to cc. 843 § 1, 844, a book in which are marked in due order the number of Masses received, the intention, the stipend, and who has said the Mass and when.

321. How often and by what Superiors are the books of Masses

of each house examined and signed.

322. Whether all the houses as regards the manual stipend of Masses observed the decrees of the local Ordinaries and the customs of the dioceses according to cc. 831 §§ 2-3, 832.

323. Whether in each of the houses the obligations of Masses, both perpetual and manual, were faithfully satisfied in due time according to cc. 834, 1517.

324. Were any special concessions made in this matter, either as regards the reduction of the stipends or intentions, or as to deferring the celebration of the Masses; if so, what were they.

325. In accepting the obligations of Masses, in collecting and in giving up or transmitting the intentions, and in fulfilling them, did Superiors conscientiously observe the provisions of law (cc. 835-840, 842), those of the Constitutions or Statutes and the terms of the Foundations.

Concerning domestic services

326†. Do the religious women perform any services in Seminaries, ecclesiastical residence-halls, Communities of clerics or of religious men, or in other Colleges or institutions destined for male students, or in parishes. How many such Seminaries, Colleges, etc., have they, and by what permission did they accept them.

327†. Were the prescribed precautions for avoiding all danger and difficulty faithfully observed.

328†. Was there any such difficulty to be deplored during this time, and what was done about it.

CONCLUSION

A summary comparative judgment regarding the state of the Institute

Concerning striving toward perfection

329. What is to be said about the desire for and the actual striving toward evangelical perfection on the part of the members (cc. 487, 488 1°).

330. In this respect is there in the Institute progress or retrogression as compared with the preceding five-year period, and how is this manifested or proved; what are the reasons for the progress or retrogression.

331. What has been done by Superiors during the five-year period to promote the tendency toward perfection and to prevent relaxation.

Concerning the state of discipline

332. What is to be said summarily about the observance of the vows and of the provisions of canon law, the Rule and the Constitutions, both absolutely and in comparison with the preceding five-year period.

333. What are the points of religious discipline which are more easily and frequently violated.

334. What causes may be assigned for the progress in religious observance or for its decline.

335. What difference, if any, is there between the various Provinces or localities in regard to religious observance.

336. What has been done by Superiors to secure faithful and complete regular observance in every locality, Province and house.

337. What are the difficulties and the chief obstacles which obstruct the work of Superiors and impede its effectiveness.

Concerning the economic condition

338. What, in itself and in comparison with the preceding five-year period, is the condition of the Institute and of its Provinces if there are any, with regard to capital and finances.

339. To what causes is the growth or diminution of capital and income to be attributed.

340. What are the plans of Superiors and what provisions are needed for the good of the Institute and its members.

Concerning the special end and works

341. In comparison with the preceding five-year period, was there an increase or a diminution in the activity of the Institute in regard to the its specific end. What are the reasons for the increase or diminution.

342. Were any new means or works looking toward the attainment of the specific end introduced during the five-year period, and what concrete plans are entertained for the future.

Given at Rome, from the Sacred Congregation of Religious, the 9th day of December, 1948.

ALOYSIUS Cardinal LAVITRANO, *Prefect*.

† Fr. L. H. Pasetto, *Secretary*.

Name of the Institute (Society)
 Diocese: (2)
 Five-year Period: (3)

ANNEX TO THE QUINQUENNIAL REPORT (1)
 CONSPECTUS OF THE CONDITION OF THE HOUSES

[illegible]

(1) The annex is to be made out exactly like this model.

(2) In which the generalate house is located.

(3) The years are to be indicated so as to include in the five-year period both the first and the last years, e. g., 1949-53.

(4) The individual houses are to be listed according to Provinces or similar units (Vice-Provinces, etc.), and if there are no Provinces, then according to nations; in the Province or nation, the houses are to be listed according to the Diocese in which they are located, e. g., Province of the Holy Name of Jesus, or of Italy (col. I), Diocese of Bergamo (col. II), and then let the individual houses of this Diocese be listed (col. III).

(5) If the Institute has only one class of members, all are to be listed in the first column under each title.

(5) If the Institute has only one class of members, all are to be listed in the first column under each title.

(6) How many priests, whether of perpetual or temporary vows, even though they are included in the foregoing classifications.

(7) The various works are to be listed as briefly as possible.

(Q) The various works are to be listed as briefly as possible.

FOR YOUR INFORMATION

(Continued from page 264)

been the "unofficial" patron of confessors and teachers of moral theology. This long-standing and universal esteem was officially recognized in an apostolic brief dated April 26, 1950, by which Pope Pius XII solemnly constituted St. Alphonsus the Heavenly Patron of all Confessors and Moralists.

Sisters of St. Joseph

This year marks the third centenary of the founding of the Sisters of St. Joseph at le Puy, Velay, France, in 1650. (Probable date is October 15.) They now number approximately 30,000. More than half of these are in the United States and Canada. Though scattered over the world in fifty-eight independent branches, these Sisters claim the same original founders, the same spirit, and the same ideal.

"Mike"

Mike is a hospital chaplain's account of a twelve-year-old boy who endured the agony of a brain tumor like a real man. Children will certainly learn a lesson from him, and perhaps adults will, too. The pamphlet is published by The Catholic Information Society, 214 West 31st St., New York 1, N.Y. Price, 10 cents.

Reprint Series

Some time ago we started a series of booklets containing reprints of certain articles that had been in great demand. Number I contained four articles on prayer by G. Augustine Ellard, S.J.; Number II contained four articles on poverty and common life by Adam C. Ellis, S.J.; and Number III consisted of articles on emotional maturity, vocational counseling, and the particular friendship by Gerald Kelly, S.J.

These reprints are sold out. But we have a few requests for more; and if we get enough requests we shall have more of the booklets made. If you are interested in getting ten or more copies of any one of these reprint booklets, please drop us a card immediately. For complete information concerning contents and prices see REVIEW FOR RELIGIOUS for March, 1949, p. 112.

On your card to us please state approximately how many copies of each booklet you may want.

The "Little" Virtues *Politeness or Courtesy*

Stephen Brown, S.J.

LET me say at once that a little book entitled *Lest We Forget*, dealing with courtesy in convent life has recently been published by the Newman Press, Westminster, Maryland. This little book I hereby recommend as containing much more than can be compressed into the following short article, which is intended for those who cannot acquire that little book and for those whom it does not concern.

The first point that I wish to make is that politeness and etiquette are two different things. It is possible to be genuinely polite in a country, let us say, where the rules of etiquette are unknown, and it is possible to observe all the rules of etiquette and yet be not really polite in manners and speech. I say this because the two are often confounded. Perhaps a few examples may illustrate my point. Thus here in Ireland etiquette requires one to take soup from the side of the spoon, on the Continent soup is taken from the front. Again here it is the correct thing to spread one's shawl I say serviette or napkin on one's knees where it is of little enough use. In France it is used to protect the front of one's dress, in Germany it may be tied round the neck. And so it is with many other matters of etiquette. English people eat with knife and fork in hand all the time. On the Continent and I think in the States, too, the knife is used to cut the meat and then the fork alone is used. In some circles etiquette condemns a person to the ridiculous feat of eating jelly, blancmange, and other similar things with a fork only. The general rule here is indicated by the saying, "In Rome one should do as Rome does"—perhaps even to the Roman method of eating macaroni!

The fact is that etiquette is merely conventional like fashion: it is what people who are, or are supposed to be, well-bred have tacitly agreed to be the correct thing. Etiquette may be sometimes unreasonable or even silly; politeness never. Yet politeness may oblige a person to observe the rules of etiquette, at least on occasion. It is nevertheless really independent of such rules. It is an *inward* disposition showing itself in actions that are in keeping with that disposition. And how shall we describe that inward disposition? Per-

haps we may say that it is a frame of mind which prompts one to act with refinement (as against rudeness and coarseness) and with consideration and respect towards other persons.

Some examples of what is contrary to politeness may help us to grasp its nature. Thus "gimme that" is not exactly a polite request. "Go to—[well let us tone it down to] Jericho" is not precisely a polite answer. Nor would "certainly not" snapped out in the manner of a pistol shot, be polite either. A refusal that is blunt and harsh is not polite. The unpleasantness of refusal ought to be softened by the manner of it, instead of being enhanced by a display of annoyance at the request having been made at all. To fail to answer a letter is, in most cases, an act of impoliteness which almost amounts to an insult. It may be, of course, that the insult is deserved. It is highly impolite to keep people waiting unnecessarily and unduly or to walk in very late into an important meeting. It is likewise impolite to interrupt or to be noisy and self-assertive.

Positive Politeness

Then there is the positive side. It is politeness rather than mere etiquette that requires us to say "Please" and "Thanks," for these expressions are not and ought not to become merely conventional. We ought to *mean* them. "Please" should be equivalent to saying, "I am not making a demand nor issuing an order; I wait on your good pleasure." The French *s'il vous plait* says this more explicitly. "Thanks" should mean, "You have done me a favour or a kindness and I am grateful to you for it." I think we should be doing a good thing if we injected a little more genuine meaning and feeling into our Pleases and Thanks. There are people who are perfect misers of both, whereas a little prodigality in the matter would do no harm.

When one comes to think what are the sort of people to whom one ought to be polite, one finds it impossible to exclude any class whatever. First there are the lay people with whom we come in contact—friends, strangers, pupils, servants, trades people, the poor—to all of these it behoves us to be polite. What, polite to unfortunate beggars! Yes, certainly. They are to us no less God's creatures, and fellow human beings, our "neighbors" than anybody else. Politeness is decidedly difficult in some cases but none the less necessary and all the more meritorious. Our manner, of course, will vary according to the persons concerned, but it ought not cease to be polite and courteous. St. James reminds us somewhat severely of this point. In his Epistle he says: "If there come into your assembly

a man in bright raiment [a well-dressed gentleman] . . . and if there come in also a poor man in sordid raiment, and ye have regard to the man wearing the bright raiment and say to him, 'Do thou sit here in a good place': and to the poor man ye say, 'Do thou stand there' . . . are you not making distinctions [which ought not to be made]?" It is true our manner may be different, as I have said, according to the class of person with whom we are dealing, but it should never change so much that it becomes no manners at all. Unfortunately there are religious who largely reserve their manners for people outside the religious house, others, no doubt, who forget their manners once they are outside. Our charges, be they pupils, orphans, or what not, should be treated not in a rough, hectoring way but with a firm gentleness and quiet politeness. While as for women the traditional courtesy shown to them in civilized society is never out of place and might well be expected from priests even more than from laymen.

As to politeness towards our fellow religious a great deal might be said. But much of it would be of the nature of truism and commonplace. That is unavoidable. One often has to point out and even to emphasize what ought to be obvious. For instance our superiors (I have never been one myself) ought to be treated not only as superiors but as human beings, not with subservience but with respect and thoughtful politeness. Curiously enough, they have their feelings. I quote with full approval (and a certain feeling of compunction) this sentence from the little book I praised at the outset: "A note of thanks to the superior who generously arranged a summer of rest or study should come warm and prompt after the Sister's [please include the male sex] departure, as should the note to the higher superior who has graciously granted a personal request."

We should remember, too, that the superior, in virtue of his or her office is a very isolated person, may even feel lonely, and may possibly be misunderstood.

It is worth while turning over in one's mind the places and occasions in which politeness is specially called for. Obviously the refectory is one of these. There it demands at least the absence of all habits that are offensive to those at table with us (etiquette demands *more* than that) and, on the other hand, awareness of others and attention to their wants. St. Ignatius's rule says: "Whenever at table something is wanting to anybody, he who sits next him must let the server know etc." He thought it worth while to put that into his "Common Rules." Another place is the convent

door or gate commonly frequented by the poor or, at all events, by beggars—not always the same thing. These must, all of them, be treated with Christian politeness, not spoken to roughly or harshly, even when they must be rebuked. A third occasion is when for any reason we are staying in a house of our order other than our own. While there politeness seems to demand that we should act in every way possible as a member of that community, conforming to its usages (even if it be in a foreign country) and keeping as far as possible within the framework of the community life. In other words we should not regard it merely as an hotel and act accordingly. To do so would hardly be courteous to the community. This is at least indicated in another of St. Ignatius's rules.

As was said at the end of the introductory article of this series about the "little virtues" in general, so here it might be said of politeness that it seems at first sight a purely natural quality and so unworthy of the name of virtue. I refer the reader to the answer given in that introductory article, merely adding here this little sentence of St. Francis de Sales—to translate it would be to spoil it—"Nous nous amusons quelquefois tant à être bons anges que nous en laissons d'être bons hommes et bonnes femmes."¹

* * *

Many books about manners, politeness, etiquette have been published. One that is sound and at the same time vivacious and amusing is *How to Be Happy though Civil* by the Rev. E. J. Hardy, author of *How to Be Happy though Married*. I fear it has long been out of print.

OUR CONTRIBUTORS

STEPHEN J. BROWN, a well known spiritual writer, is a professor at the National University of Ireland, Dublin. R. J. SCHNEIDER is an English teacher at St. Ignatius High School in Cleveland, Ohio. P. DE LETTER, from St. Mary's theologate, Kurseong, India, has recently contributed articles to *Theological Studies* and *Cross and Crown* as well as to the *REVIEW* (Sept. '50). ADAM C. ELLIS and C. A. HERBST are members of the faculty at St. Mary's College, St. Marys, Kansas. The author of "The Deafened Religious" thought the article would be more effective if it appeared anonymously.

¹At the risk of spoiling it we suggest this translation: "We are sometimes so busy being good angels that we forget to be good men and good women."—ED.

All Honor and Glory

C. A. Herbst, S.J.

"THROUGH Christ our Lord. Through Whom, O Lord, Thou ever createst all these good things, sanctifiest, vivifiest, and blessest them and givest them to us. Through Him, and with Him, and in Him, all honor and glory is rendered to Thee, God the Father almighty, in the unity of the Holy Spirit. Forever and ever. Amen." These words said just before the Pater Noster of the Mass, at the "little elevation," at a most sublime part of the very heart of the Mass, are printed very large and beautifully in some of our newer missals, taking a whole page. That they should be printed so is quite unessential to the Mass, of course, and even to the Mass book. Yet it is nice to think that the printer's art has been enlisted in emphasizing the fact that "all honor and glory," *infinite* honor and glory, is given to God through Jesus Christ in the Mass, in this sacrifice of Calvary offered again in an unbloody manner, the same sacrifice as that of the Cross.

God created the world for His own glory. Yes, for His own glory. God wills His own glory. He loves His own goodness. He has to. This is not the egotism that we hate and despise in men. It is small and selfish for a creature to will his own glory, to act as though he were an end in himself. This is vainglory, idolatry in a small way. Any glory, any honor, any praise coming to a man because of his goodness or excellence must be passed on to the Creator, the source of that goodness and excellence. It is not due to the creature. But it is due to the Creator. God must love His goodness and will His glory. Good is the necessary object of the will, the necessary object of the act of love. God's infinite goodness is the only proper object of the divine will. It alone merits the infinite love God alone can give. He must love His own goodness to satisfy His divine nature. It alone is the worthy, commensurate, proper object of the divine complacency.

To God is due all honor and glory because everything owes its very being to Him. God created it, gave it not only its present form but drew out of very nothingness the matter from which it is made. My body and soul, the stars, the mountains, tiny living things, the ocean, a grain of sand, the rose, the angels and saints, Mary: all these

are God's creatures. It is most necessary that we remember this. This creator-creature relationship can hardly be overemphasized in our dealing with God. It may not be forgotten even in our most intimate transports of love for Him. All things outside of God, all the things He has made, show forth His goodness. They are the rich fruits of the Creator's power and must glorify His goodness. The primary end of creation is to manifest and glorify the goodness of God. "Should anyone deny that the world is created for the glory of God, let him be anathema" (Vatican Council, Canon 5, *De Deo*).

The world He has made does, as a matter of fact, by its excellence and perfection, give God this glory. "The heavens shew forth the glory of God, and the firmament declareth the work of his hands" (Ps. 18:2). This is the objective external glory of God, "But the other thing which could not be absent from God's work was the very manifestation of the divine perfections: of His power especially, His wisdom, and His goodness. This showing forth of the divine perfections, since it redounds to the praise of God, is called the external glory of God." (Council of Cologne, 1860, III, 13.) That is not enough, though. God wants angels and men, spiritual beings with mind and will, to know and acknowledge the excellence of His marvelous creation and through it His own excellence, that they may love and praise Him and give Him due honor and glory. Man was made for this. As St. Ignatius of Loyola expressed it: "Man is created to praise, reverence, and serve God." We praise Him when we express our recognition of His honorable qualities and excellence. We reverence Him when we regard Him with profound respect and affection. We serve Him when we work in His interests and under His direction and bidding. This is to give God formal external glory. Not that God is made greater or changed interiorly in any way by the external honor and glory given to Him. He is infinite in every respect and nothing can make Him happier or more beautiful or richer or more glorious. "For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and recompense shall be made him?" (Rom. 11:34, 35.) All this is to Him what a beautiful garment is to a person. It is purely exterior. It does not change him at all. It simply renders Him what is His due, external honor and glory.

What is probably the greatest of the moral virtues, the virtue of religion, aims at giving God the glory due to Him, by acknowledging His sovereignty, by worshiping Him and treating Him with the

most profound respect. "Religion is the virtue by which men render to God due worship and reverence" (S. Th., 2-2, q. 81, a. 1). It is part of the cardinal virtue of justice which requires that we render to everyone his due. To God is due in justice all honor and glory. The first commandment prescribes the primary acts by which we give honor and glory to God: prayer, adoration, and sacrifice. Vows and oaths are covered by the second. Public and social worship by the third. In observing these three we render God the honor due His divine excellence.

Some of the principal acts of the virtue of religion that give God honor and glory are devotion, prayer, adoration, sacrifice, and vows. Devotion means to be devoted to, to give oneself earnestly to, to pledge oneself. "Devotion comes from devoting. They are called devoted who in some way pledge that they will surrender themselves completely to God. That is why among the pagans of old they were called *devoti* who gave themselves over to death in honor of the false gods for the welfare of their army, like the two Decii Titus Livy speaks of. So devotion seems to mean simply 'the will to give oneself up with alacrity to those things which pertain to the service of God.'" (S. Th., 2-2, q. 82, a. 1.) In Exodus 35:20, 21 we read: "And all the multitude of the children of Israel going out from the presence of Moses, offered first fruits to the Lord with most ready and devout mind." This is substantial devotion; we have it even when sensible consolation is absent. Sensible consolation is accidental devotion.

The most common act of religion, I suppose, is prayer. Whether one defines prayer with St. John Damascene as "the ascent of the mind to God" or with St. Gregory of Nyssa as "a conversation and speaking with God" or with St. John Chrysostom as "a speaking to God" or again with St. John Damascene and St. Thomas as "a petition to God for what is becoming," almost all agree that he prays who applies his mind to the things of God. When Holy Scripture speaks simply of prayer it usually means prayer of petition rather than prayer of praise, thanksgiving, reparation, or expiation. The traditional seven petitions of the perfect prayer, the Our Father, point to this. Prayer shows that reverence and honor to God which religion demands, since when we pray we show our submission to Him and confess that we need Him as the author of all good things.

"The more numerous and continual our acts of adoration become and the deeper we sink into our nothingness before the divine majesty

of God, the more precious will our religion become" (Zimmermann, *Aszetik*, 317). So fundamental, in fact, is adoration that all other acts are acts of religion only in so far as they contain it in some way. It must be internal to please God. "Hypocrites, well hath Isaias prophesied of you saying: This people honoureth me with their lips: but their heart is far from me" (Matt. 15:7, 8). "God is a spirit; and they that adore him, must adore him in spirit and in truth" (John 4:24). But because man has a body and is a social being he must express his adoration externally, too. An act of faith is an inner protestation of the divine excellence and our submission. Praise of God is verbal adoration. The whole of the Divine Office is this, especially the psalms. "Come let us adore and fall down: and weep before the Lord that made us" (Ps. 94:6). A genuflection and kneeling are common acts of adoration. Saints like Patrick and Francis Borgia were lavish, and to the worldly-minded ridiculous, in the extremes to which they went in their external expressions of reverence for and submission to the divine majesty.

The finest act of adoration and one proper to God alone is sacrifice. By it we acknowledge most perfectly God's supreme dominion over all creation and our complete submission to Him. It is the offering made to God by man of some sensible thing by changing it in some way in acknowledgement of the supreme dominion God has over all creatures. Sacrifice is demanded by nature, by God, by the Church. There is no true religion without it. Other signs of external honor may be given to creatures, this one never. The idea behind sacrifice is expressed well by giving away money, cutting flowers, pouring wine upon the ground. The offering of life to God, the only One who can give life, by the shedding of blood, is the best expression of sacrifice, the most sacred and solemn acknowledgement of God's supreme dominion and our perfect submission. For life is the best of all good things and in giving it we give all. God commanded His chosen people in olden times to sacrifice animals and offer their blood to Him. Christ offered His life to God and shed His Blood in the perfect infinite sacrifice of the Cross. By this one sacrifice, renewed daily in the Mass in an unbloody manner, every sacrifice from Adam's time till the end of the world derives its value. By it God is given all honor and glory.

Special acts of religion proper to religious are vows. "A vow is a deliberate and free promise made to God of a possible and greater good" (Canon 1307, § 1). The vows of religion are public decla-

rations accepted in the name of the Church by a legitimate ecclesiastical superior that one will live one's life in a manner especially dedicated to the honor and glory of God. By poverty we give up the goods of this world. By chastity we surrender the pleasures of family life. By obedience we offer to God our liberty and our will, the most precious goods of the soul. Thus religious are consecrated to God's service. Many change their name on entering religion to indicate that they have completely put away the things of this world, lost their identity in it, so to speak, and have joined the family of God to live a heavenly life. One can scarcely imagine a more complete dedication to the honor and glory of God than a life lived in the generous fulfillment of the vows of poverty, chastity, and obedience and the careful observance for the love of God of a rule of life approved by the Church.

Religion is a virtue, a good habit. Venerable Leonard Lessius gives four suggestions for cultivating it. "*The First* is the consideration of the infinite majesty of God and that all things are dependent upon it. *The Second* is the consideration of our nothingness. Of ourselves we are nothing and have nothing. Whatever we are and have is God's and continually depends upon God. *The Third*, complete submission and bowing down of the mind before God, by which the mind gives interior witness to these things. *The Fourth*, external profession of the same in word, actions of the body, and in other ways." (Lessius, *De Religione*, 5.) It is not hard to see what deep and true humility these considerations will develop.

"All honor and glory." God created the world for His glory. The whole visible universe proclaims it. The Old Testament writings resound with it. "All ye works of the Lord, bless the Lord: praise and exalt him above all for ever" (Dan. 3:57). At Christ's birth the angels sang: "Glory to God in the highest" (Luke 2:14), and at the end of His life He told His Father: "I have glorified thee on the earth" (John 17:4). The apostles in their writings love to linger on the same theme. St. Paul writes: "To God the only wise, through Jesus Christ, to whom be honour and glory for ever and ever" (Rom. 16:27). And again: "Now to the king of ages, immortal, invisible, the only God, be honour and glory for ever and ever" (I Tim. 1:17). St. Peter says: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and unto the day of eternity" (II Pet. 3:18). And St. Jude: "To the only God our Saviour through Jesus Christ

our Lord, be glory and magnificence, empire and power, before all ages, and now, and for all ages of ages" (Jude 1:25). And St. John: "Benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever" (Apoc. 7:12). Carrying on faithfully this divine revelation the Church of Christ is constantly re-echoing the beautiful and God-centered "Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen." This is ever on the lips of her children: in their morning and evening prayers, in the rosary, in the Divine Office, in the Mass. Especially in that devout and prayerful act of adoration, the holy sacrifice of the Mass, do we bend all our efforts to give honor and glory to God. There Jesus Christ, the Son of God, true God and true man, Himself is with us, and "through Him, and with Him, and in Him, all honor and glory is rendered to Thee, God the Father almighty, in the unity of the Holy Spirit. Forever and ever. Amen."

FROM ONE "SHUT-IN" TO ANOTHER

"... I have placed your health in the Sacred Heart's keeping. ... But if it be His Holy Will I shall be most grateful if He leaves you the use of all your members. Should He will otherwise He will send all His help and graces, for what He has done for me He will do for everyone He afflicts. Now, it is all in His hands, and whatever will redound most to His glory we want—the pain, the awful dependence on creatures which at first crushes one to the earth, the thought of being useless. ... From a natural viewpoint it is hard, but viewed supernaturally, there is nothing so sweet ..."

"Oh, I know what you are going through, and if it were not for my trust in God I would be heartbroken ... Do not for one moment wilfully give in to thinking of the future. Tell God you accept everything for the day as coming from His hands, and try to smile at Him when those awful pains shoot through your joints. He won't mind if the smile is wreathed with wrinkles or accompanied with groans. This is the only prescription that has ever brought me wonderful peace. Above all, do not grow discouraged." (Excerpts from letters written by Sister Mary Agnesetta, S.L.)

A Contemplation of Christ in Daily Life

R. J. Schneider, S.J.

I HAVE SEEN CHRIST. I have seen Him. I knew you would want to know about Him, so I wrote this. You see so many priests. You hear so many preachers in pulpits. I knew you would like to see Christ Himself. I'll tell you how I met Him, how much fun I had working for Him. I'll do more. I'll tell you what He's like in conversation. It's so hard to find Him there sometimes. I'll tell you about Him.

I met Him working. It was strange, almost amusing. I was working—and then I saw Him. He was standing right there. I could have touched Him. His back was bent over, working easily with a hoe. He wasn't strong. He wasn't weak. He was a man . . . a real person I could watch and judge and analyze and appreciate and interpret and love. He was *right there*. It was good to have Him so close. I worked those precious minutes for pure gold. I've met Him many times after that—working. It's odd, isn't it.

I know Him now. I can prove this, too. I know Him because I can laugh with Him. I can work with Him and love it. I am in His sight and company. It's easy. The tug and pull of life is pleasure in His presence. I like to see His face. I don't always, but sometimes He turns to me. I like the quick smile of satisfaction when He looks at me and at the work we've done. He likes work done. He almost laughs with happiness. Even though He does most of the work Himself, I'm not sorry I can't do more. He's better than I am. He can do a better job of it than I, but He still likes me. I know this because we don't have to talk when we work.

We like to hide our love in the work we do. It's good to work this way. I'm conscious of Him standing right there, and it makes me do a good job. When I'm tired, I stop and watch Him work. I ask Him things and He tells me simple and good answers. Then I go back at it. With Him work is not hard, or if it is, that's just the way I want it. Hard work is good, too. It gives me a chance to show Him I can make the best of it. It's like getting up in the morning. I hate to get up alone. But I like to do it when He's there. Christ makes a man of me. I'm not sure I'd like to be a man any other way.

There is another side to Him, though. He's not always working. He's quiet and reflective too. I love Him this way. It's the way I find Him when I'm worried. As we're alike when we work, we're different here. I'm complicated and confused and afraid. He's quiet and collected. So I take my fears to Him and listen. Even though He does not say anything for minutes, I know He is giving His mind to it, and it is enough. I listen . . . listen. I have to have the peace of a poet to hear Him. But then He has a quiet solution, simple and methodical, looking before and after. There is nothing startling about His solution, but it is good and will accomplish the end I want, no matter what the difficulties. The steadiness of the plan is only a part of His whole character. I know that things will be done and well done—even though it will take more time than I wanted and will eliminate several anxious elements to which I was attached.

I've seen Him in company, too. He's a simple, quiet person who does not sparkle with glamour and personality. But though He doesn't take the lead in conversation, He's really the one true center of the group. Everyone is glad when He speaks. We know what we are talking about is worth while. He gives us contact with reality. He brings us into focus again. Though He is simple Himself, He understands others who are not so. He reflects the beauty in everyone. There is nothing—nothing—quite so thrilling as the moments when you touch His sense of humour and He laughs. Angels sing the melody of it in your heart. You know that what you have said is good and rich and simple and true.

* * * *

But you will tell me I have not seen Christ. "You have not *really* heard Him. You're just making this up. He is not in your life like that. Christ is spiritual. He is God. He does not live with men like that. You have not seen Him. You were mistaken."

I have seen Him. I have seen Him in the fresh morning face of a Sister's smile. I have heard Him in the light hearty laugh of a simple man. I have watched His shoulders bend to the rhythm of a worker with a rake. His voice has been rich and understanding when He whispers in the confessional. All these things I have seen and heard. They are Christ in my life. I knew you would want to know—you who asked "Where is Christ? Have you seen Him?" He's here. Watch for Him. Listen.

Religious Vocation, a Pledge of Heaven

P. De Letter, S.J.

THAT perseverance in a religious vocation until death is a safe guarantee of eternal salvation is a belief held by the members of many religious institutes. For instance, to quote but two examples, both Benedictines and Jesuits have their respective traditions to the effect that all who die in the order go to heaven. There must be many more religious institutes in which a similar conviction is commonly accepted. And rightly so. It would seem that the same belief could and should be held in all religious orders and congregations. In fact, it would seem to be true of the religious life in general.

If it holds good for one or other particular way of perfection, there is no reason to think it would not apply to all forms of the religious life which the Church has officially approved as a safe path towards Christian holiness. For that reason it may be worthwhile to examine what this hopeful belief implies. What exactly do religious authors who propose and defend it mean? On what grounds do they base their conviction?

No False Sense of Security

When spiritual writers endeavor to show that all who depart this life faithful to their religious vocation may rightly hope to be saved for all eternity, they evidently do not intend to create in their readers a false sense of security or to provide a pretext for an easy-going religious life. They do not mean that it is enough to live and die as a member of a religious institute to go to heaven, whatever their life and death. They have in mind those religious who sincerely live up to what their profession demands, that is, those who earnestly strive after Christian perfection. This sincere endeavor is not broken by occasional weaknesses and failures. Only those religious who knowingly neglect this fundamental duty would be wrong in relying on the mere fact of their state of life as a sure basis for certain hope of heaven. But those who take to heart this first obligation and who actually make use of the means provided in their institute may take it as their privilege that perseverance till death is a pledge of heaven.

Still less do these authors mean to contradict the Church's teaching about the uncertainty of final perseverance in grace which is inherent in our state as earthly pilgrims on the road to heaven. At the Council of Trent the Church had to state her teaching in definite terms in face of the Protestant presumption which boasted that the justified and predestined are certain of their eternal salvation whatever their life. She then infallibly defined that "no man can without a special revelation know with absolute and infallible certainty that he will have the great gift of final perseverance" (Denzinger, *Enchiridion*, 826). She has not changed her teaching since.

Theologians have studied the problem involved and have endeavored to throw light on the great gift of final perseverance and on the kind of certainty we can have of it here on earth. And they tell us that this doctrine of the Church excludes two extremes. On the one hand it prevents an unsound sense of security which does not tally with our naturally unsteadfast human wills. Full security does not belong to the state of pilgrimage, but is the privilege of the blessed in heaven. On the other hand, it frees from the morbid obsession of uncertainty about one's final salvation which robs a man of peace of soul and prevents him from applying himself steadily and thoroughly to the practice of virtue. Although without a special revelation we can never have an infallible certainty that the gift of final perseverance is ours, yet we can be morally certain that, with the help of God's never-failing grace, we are able and are going to persevere till the end.

Grounds for Conviction

It is this kind of certainty that applies to our present case. A faithful life and death in the religious state gives this moral certainty of final perseverance. That certainty is not so infallible that it would dispense with watchfulness and effort, but it is a real certitude which leaves no room for reasonable doubt. It actually guarantees an unshaken hope of final perseverance. Within the limits of these explanations of the theologians we may safely believe that to die in the religious state is a sure pledge of heaven. On what grounds does this conviction rest?

Not Special Revelations

We need not consider here the special revelations which were granted to some religious saints or saintly religious about the happiness in the other world of their religious brethren or sisters who

passed away faithful to their vocation. It is possible that some author or other gave undue importance to these extraordinary sources of knowledge. Private revelations undoubtedly may and do, when they are genuine, convey real truth, but they do not originate an obligation to believe that is binding on the faithful, and they always have to be interpreted consistently with and dependently on the common Catholic doctrine which the Church proposes.

Not Excellence of Institute

Nor need we insist here on the special excellence of some or other religious institute. Some institutes are said to guarantee in a special manner such an abundance of supernatural helps that it practically amounts to certainty of final perseverance. It is true that religious founders and saints loved to extol the excellence of their own institute, evidently not to depreciate other orders, but because of the special affection which they vowed to their own religious family. The Holy See has openly declared that this love for one's vocation is legitimate and necessary for all religious. Experience has shown that those religious most enamoured with their own institute are also best able to appreciate what is excellent in other orders or congregations. They on set purpose avoid comparisons which easily become odious. It is, moreover, perfectly safe to say that the best institute for each religious is the one to which Providence has called him.

Our Lord's Words

A first reason is implied in the infallible pronouncement of our Lord: "Everyone that has left house or brethren or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold and shall possess life everlasting" (Matt. 19: 29). This promise applies in a true sense to the religious life. These words of our Savior give us a firm ground for certainty, firmer than any private revelation can give. Such was the opinion of a saintly religious, the Venerable Father Lancicius, S.J. (1652), who believed in and wrote a book on the excellence of his own religious order. He said that this promise of Our Lord was the chief reason for his belief in the privilege of the religious of his order.

All faithful religious may take it as certain that the eternal life promised to all those who leave everything for Our Lord's sake will be their abundant reward. Without in any way insinuating that the promise of Our Lord aims exclusively or even chiefly at the religious and not at the other faithful as well—this would be nothing else but

a foolish and intolerable presumption—we may trust and follow the example of the Church. She has repeatedly expressed her view and she considers these words of Our Lord as applying in a special way to the practice of the evangelical counsels. And so we may take it for certain that the religious life, based on these evangelical counsels, actually fulfils the condition Our Lord made for His promise of the hundredfold and eternal life.

Proof from Reason

We shall find another proof for our belief in religious life as a pledge of heaven if we see just what fidelity to a religious vocation means in actual fact. That fidelity involves all that can be demanded for final perseverance. We call religious faithful to their vocation in the measure that, and as long as, they sincerely fulfil the duties of their state. This fidelity is no question of words but of deeds and life. All the particular duties religious have to comply with may be summed up in one: a constant effort to become better or a steady striving after perfection in virtue. As long as religious actually desire and take the means to make spiritual progress, they are faithful to their vocation.

Now, it is hard to see how religious who keep up this desire and effort till the end of their lives will, humanly speaking, surely be among the elect for eternal life. The unremitting endeavor towards a better and higher life is already a grace of God and no mere fruit of human diligence. And it is a grace that is refused to no single religious because it is part of the very grace of vocation. Theologians commonly say that every duty of state imposed on men or women by God's providential dispositions brings with it the supernatural help without which they would not be able to fulfill their obligations. Otherwise God would be demanding the impossible. The same Council of Trent refuted another Protestant assertion that God's commandments cannot be kept by men. The Council declared in the words of Augustine that God "does not command the impossible, but when He commands, He admonishes you to do what you can and to ask for help to do what you cannot, and He helps you so you can" (Denzinger, *Ibid.*, 804). When, therefore, God gives the grace of a religious vocation, He undoubtedly asks His chosen to strive unceasingly after Christian perfection, but He also most certainly give them all graces necessary to fulfill that duty. Concretely, what does the fulfilment of this duty mean? For religious the way to make progress in perfection is traced out in the laws and rules that

regulate their everyday life. Religious strive after perfection when they keep their vows and rules. That is what is meant by fidelity to the grace of vocation.

Result of Fidelity

When religious are faithful, they undoubtedly, if not infallibly, escape all serious sin and even the more willful and malicious venial sins which normally result from accepted and protracted negligence. This negative outcome of their faithfulness, though not the only and final one, is of great importance. It already shows that the only definitive obstacle that can jeopardize final perseverance in grace is practically excluded from a faithful religious life. Suppose even that a weakness and a fall did occur. No sooner will this be noticed than repentance and penance will make up for the passing unfaithfulness. Constant fidelity is then soon restored. Let this effort with its concrete result of avoiding all sin be kept up till the completion of a religious life (and we may not forget that religious always have the grace to sustain the effort), it will naturally blossom into final perseverance in God's friendship.

And not into *any* degree or form of that friendship, for besides the negative result of a religious fidelity to duty there is another and still more appealing one. Faithful religious not only avoid sins. They also practice many virtues and fill their days with countless good works. They steadily grow in grace and merit, and advance in holiness of life. This steady progress makes it less and less probable that they would be unfaithful in matters where unfaithfulness would result in the loss of sanctifying grace. It is, normally speaking, improbable that faithful religious who are steadily growing in virtue and perfection would be taken by surprise to the extent that they would willfully give up their allegiance to God. For that very reason, it is morally certain that they will persevere in grace. Not until they willfully relax their fidelity can a real danger of losing God's grace arise. And with God's help they can always avoid falling away in their faithful service.

Such are the reasons why we may gratefully and trustfully believe that fidelity to a religious vocation is a pledge of heaven. Grace for grace. Before these signs of divine predilection who of the chosen ones will not echo our Blessed Mother's *Magnificat*?

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The Deafened Religious

THE purpose of this paper is to excite in readers of the REVIEW an awareness of some of the problems arising from partial deafness. Some of these problems are social in the sense that they affect all those who have dealings with the hard-of-hearing and so are of concern to all. Others may be called personal in so far as they are restricted to the hard-of-hearing themselves. We shall single out certain problems pertaining to both types and, in conclusion, will comment on some of the advantages and disadvantages of wearing an earphone.

It is probably true that most religious who retain normal hearing do not realize many of the difficulties springing from partial deafness. As a result, they may easily offend against fraternal charity, albeit unknowingly. Experience remains the great teacher of men, so that if we do not have actual experience of deafness we can hardly perceive the burdensome complications resulting from it. Once these complications are pointed out, most religious will be able to eliminate some of those frictions which originate with defective hearing.

We are not including in this paper those who are totally or almost totally deaf. It is true, of course, that these have even more perplexing personal problems than the partially deaf, but their number is relatively small. Besides, total deafness makes more impact on the consciousness of others, so that we are apt to be more aware of the difficulties of those afflicted by it. Furthermore, though the personal condition of the totally deaf is more forlorn than that of the hard-of-hearing, they are preserved from some of the social problems that beset the latter. Misunderstandings, for instance, which occur so often in our dealings with the partially deaf, have no place in our relationships with those whose hearing loss is complete. It is impossible for us even to speak to these.

It must be true of religious, as it is of people in general on the testimony of reliable otologists, that many more suffer from defective hearing than those who realize the fact. This being the case, there must be many religious who are experiencing certain personal problems, usually slight, and who cause some annoyance for others, without even realizing that partial deafness is the cause. Since partial deafness manifests itself by many symptoms, some of which we shall indicate, observant religious will be able to surmise when one of their

brethren is partially deaf and will do a real act of charity by informing the party of this condition.

Kinds and Degrees of Impairment

Moreover, it is worth noting that hearing impairment varies greatly both in kind and in degree. Probably no two of the hard-of-hearing are in identically the same condition. Some retain normal hearing in one ear whereas the other is either completely or partly deaf. Some have about the same degree of hearing loss in both ears. Some have a hearing disability in both ears, but it is much more pronounced in one ear than in the other. And even if the percentage of hearing loss in two people was exactly the same, it would not follow that their power to apprehend sound would necessarily correspond. Other factors must be taken into account. For example, some of the partially deaf hear better in a small room; others, in a large one. Some hear better in a noisy place; others, in a quiet place. Nearly all will find that they hear better at certain periods of the day than at others, but these periods will vary with individuals. Some may hear better in one climate than in another. It is also true in many cases that the hearing faculty is affected by the general state of one's health. A hard-of-hearing person, for instance, who also has a very low blood pressure, may find that he hears more acutely when his blood pressure is raised by exercise, medicine, or some other expedient.

Although all the preceding conditions and others not mentioned will have their influence on the problems affecting the partially deaf, the one uniform and universal factor which lessens or increases these problems is the amount of hearing loss. Every religious who has an appreciable diminution of the hearing faculty is subject to a certain amount of nervous tension and to mental and emotional trials, minor for the most part, which others escape. Such religious are also the source of some inconvenience to others.

Since, however, one special group of the hard-of-hearing evade some of the problems arising from partial deafness, it might be well to comment on this group now and then forget them. We speak of those who have one normal ear, even though the other may be totally deaf. An otologist has assured the writer that a person can hear almost as much with one ear as with two, just as a person with one perfect eye can see almost as much as with two. This may be some consolation to a religious who still has one perfect ear, but it does not mean that such a religious avoids all the problems of the hard-of-

hearing. For instance, just as the person with only one eye experiences considerably more nervous strain than others (just close one eye for a moment, keep reading and you will perceive the truth of this remark), so the religious with only one good ear undergoes more nervous strain than others—and nervous strain is a problem. Moreover, the “one-eared person,” if we may so call him, usually has difficulty in *placing* sound. This handicap evidently produces certain problems. It is important at times not only in the recreation room but especially in the classroom and dormitory, to know without ocular help the spot from which sound emanates. The “one-eared person” does not know. Again, such a one will not hear well if sound proceeds from his deaf side and at a right angle to his person. This state of affairs is bound to happen from time to time, and it means fatigue for the deafened one and inconvenience for the other party.

One final preparatory remark. Since people differ so much in temperament and character, we do not mean to say that every deafened religious will encounter all the problems we shall specify. On the other hand, we are certain that some of the partially deaf are bearing problems which will entirely escape our notice. Again, it should be clear that we are merely selecting some of the difficulties that *spontaneously* spring forth from the condition of defective hearing. It is not our main purpose to explain how these difficulties should be *conquered*. Deafened religious have additional, though usually slight, burdens to bear. That is what we wish to show. That they usually bear these burdens with spiritual profit, we have no doubt.

Problems Created for Others by Partial Deafness

Although it is evident that the hard-of-hearing must be inaccurate judges of sound volume even when they themselves produce the sound, we would expect from them a greater, not a lesser volume, than from the average person. It is strange, therefore, that just the opposite happens. The hard-of-hearing are generally too soft-spoken and so frequently cause inconvenience to others. It is perfectly proper, of course, to inform the deafened person that you cannot hear him, but sometimes this is done in a manner that is far from Christ-like. Granted that the partially deaf should make an effort to correct this failing, nevertheless, since this soft-spokenness seems to be an integral accompaniment of their condition, we should not be surprised if they continue in their soft-spoken ways.

Too, the hard-of-hearing quite frequently cause irritation by ignoring some one who speaks or calls to them. In such an event, they are not simply dreaming or excessively concentrating or deliberately refusing to acknowledge the speaker. Being to some extent sound-proof, they simply do not hear. They can hardly be expected to keep themselves on edge all the time in order to respond to some one's address. When they do not hear, it is certainly no compliment to the speaker's virtue and it is in no wise beneficial to the deaf, if the speaker gives way to impatience. Nor is the case solved in a Christ-like way by vociferous shouting or calling; much less by ridicule or whistling (these methods are occasionally resorted to). Whistling as a form of address should be restricted to the community's canine. Usually the communication intended for the deaf is not so important that it cannot be delayed to a more propitious occasion. If it does have to be imparted promptly, closer geographical propinquity or a fraternal tap on the arm (not the kick you feel like giving) will rouse the deaf to attention.

It happens also very often that the hard-of-hearing will misunderstand what it is said. Probably few people realize how often the failure to catch a single word will substantially alter the meaning of a sentence. It is also a fact in English as in other languages that many words, though different in meaning, are similar in sound. If you miss one consonant, you have a different word. But the partially deaf often miss one word completely or they mistake one word for another of like pronunciation. The resulting confusion will produce either of two effects on the speaker. Sometimes, especially when the matter is of consequence and he is in a hurry, he will be genuinely annoyed. Usually, however, his sense of humor will be tickled. Annoyance resulted in the following instance. A superior announced at the end of dinner that all the scholastics whose names began with the letters from *A* to *K* inclusively should come to see him immediately after the meal. A hard-of-hearing scholastic whose name began with *K* honestly thought the superior had said *A* to *J* and so did not report. This example also illustrates how much easier it is for the deafened to grasp vowels than consonants. The scholastic caught the long *A* in both *A* and *K*, but he mistook the consonant sound in *K* for that of *J*. Generally such misunderstandings merely lead to fun. A priest once told a partially deafened friend that a certain pastor who made his own altar candles was a "candle-maker." The friend looked at him in surprise. "You mean to say," he exclaimed,

"that this pastor is a scandal-maker?" So partial deafness can be a legitimate source of mirth as well as an inconvenience to others.

However, a general fear of misunderstanding may easily lead some of the hard-of-hearing to ask speakers to repeat what they have said or asked. "What's that?" is a favorite interrogatory of the partially deaf. This can be decidedly annoying at times. There is no use denying that the partially deaf sometimes ask for a repetition when by a little effort they could get the meaning the first time. They have to be careful not to fall into the habit of always breaking out with a "What's that?" However, they so frequently fail to catch what is said that it is understandable how they can fall into the interrogative mood when they should be in the declarative. Generally speaking, a "What's that?" from a deafened person should be answered with a patient repetition of the previous statement.

Some Possible Misunderstandings

Sometimes we hear religious gifted with normal hearing say that So-and-So who is partially deaf "hears all right when he wants to." The hard-of-hearing undoubtedly have on hand a ready excuse for pretending not to hear what they do not want to hear. We doubt, though, that they frequently use this excuse to pretend not to hear what they actually do hear. An elderly hard-of-hearing priest used to hear much better during the uproar proceeding from general conversation in the refectory than he did in his own room or in the more subdued hum of the recreation room. It is easy to understand how he was accused of "hearing what he wanted to hear." As a matter of fact, however, this priest was one of those deafened persons who hears better in noisy places. He actually did hear more acutely amid the loud noise in the dining room.

Again, when speaking with certain people, the partially deaf may give the impression that they are overcurious; when speaking with others, they seem to be just the contrary,—overreticent. Of course, everybody asks more questions of some than of others, and everybody is more reserved to some than to others. But with the hard-of-hearing these normal ways of acting may become so excessive that they annoy others. Those with defective hearing realize that they are missing some of the information that circulates about the community, and so may easily go to excess in their quest for such information.

The hard-of-hearing also inconvenience others by their noisy actions. Soft-spoken though they are, they are apt to be decidedly

loud in their movements. When sweeping their room, they do not realize that bumps of the broom against the wall are easily heard next door. The radiator in the room of a certain deafened religious developed one winter those agonizing squawks to which most radiators are occasionally subject. Everybody in the vicinity was bothered by the noise. Yet when the religious was asked if his radiator was causing the trouble he denied it. He had not even noticed the loud quakings of his own radiator. Despite repeated general admonitions of the superior, another religious continued to tread heavily down the corridors. He was shocked when he got an earphone and heard for the first time the jarring clacks of his heels upon the hard floor. It is evident, though, that by earnest effort the hard-of-hearing could readily lessen the amount of inconvenience they cause others in this way.

Finally, it is quite fatiguing for others to carry on a conversation with those whose hearing loss is considerable. You have to speak more loudly and enunciate more distinctly. This is wearing work, especially if the conversation is prolonged. It is, however, a genuine act of fraternal charity. The partially deaf can hardly expect so much charity from those who are unwell or who are tired out after the day's labors. But not all will be so worn out, and these might give the deafened that uplift of spirit that issues from pleasant conversation.

Personal Problems Created by Partial Deafness

It might be well now to list some of the unhealthy psychological tendencies which the deaf experience. They may not yield to these tendencies in any way, but the tendencies themselves are problems which the deaf must constantly face and solve. Here again we do not profess to be complete in our treatment. Some of the deafened may find that we do not even mention some inclination that for them is their greatest difficulty. Since personalities differ so much and the very condition of partial deafness admits of such great diversity, we can only hope to pick out certain inclinations that will be quite common.

That suffering is necessarily entailed by partial deafness is plain if we remember some facts connected with this condition. We admit, of course, that it also has some advantages. Claps of thunder, for instance, are not apt to disturb the slumbers of the hard-of-hearing. They may also get a meritorious late sleep on certain mornings because they fail to hear the bell or the alarm clock. They are pre-

served from much of the nerve-wracking hubbub of the modern city. Indeed, their very condition can be a help to greater recollection and prayer. But granting all this, suppose we face the following facts. The hard-of-hearing are either entirely excluded from or cannot efficiently perform many functions of their order. They are scarcely fit for some superiorships. They can hardly expect to be appointed to certain positions in which verbal confidences must be communicated. They cannot follow the refectory reading at all, or, if they can, they must strain to do so. They cannot follow the retreat master. They find confession more difficult than others do. Many of the softer but pleasing natural sounds in the world are unknown to them. They cannot appreciate singing or music unless the radio is tuned so loud that others are inconvenienced.

It is easy to see how these disabilities can excite an inferiority complex, and no one should be surprised to find symptoms of such a complex in some of the hard-of-hearing. Of course, such disabilities may be a genuine help to the priceless gem of humility, but true humility is always based on truth, whereas the inferiority complex misses the target of truth and results from false judgments about one's self. This general feeling of inferiority may be heightened for some of the deafened by specific difficulties of their condition. For instance, the partially deaf frequently give the impression of intellectual inferiority. They look dumb at times in conversation because they miss certain words or confuse one word with another, and so do not grasp the intended meaning of the sentence. Although all of us know that nothing gets into the human mind without first passing through one of the five senses, we may forget this practically when dealing with the hard-of-hearing. When people do not catch the meaning of a plain statement, we naturally tend to fix the blame on their minds, not on their ears. As a matter of fact, the partially deaf are compelled to use their minds much more than others during a conversation. Not only do they have to unify into a judgment the words that are spoken, just as everybody else does, but they have in addition to figure out first just what words have been uttered. If the deafened person cannot figure them out, he looks dumb. If he does figure them out, he often figures out the wrong words, and so looks dumb anyhow.

Again, some of the hard-of-hearing may find that they experience feelings of loneliness and a tendency to isolate themselves. Unless their fellow-religious are truly charitable, they may feel like avoiding

common recreation and may hesitate to converse even with individuals. Talking at table is burdensome for them. In general, they should not be expected to join in group conversations. As a result, they are not likely to be considered good community religious. It is clear, however, that the deafened religious must put up an unyielding fight against the inclination to isolate himself. If he surrenders to this impulse, he may easily suffer deep spiritual harm.

From all this it is evident that the deafened religious suffers many minor fears and worries of which others know nothing. This constant additional strain can readily react upon bodily health, unless it is countered by entire trust in God and submission to His will. After all, deafness, too, is a divine gift and can help one to his eternal goal. This admonition is particularly necessary for those who are dogged by the fear that their hearing may progressively deteriorate. The fear itself is by no means groundless in many cases, but "God's will be done" is the only true remedy for the worry.

Earphones for the Partially Deaf

Not all the deafened can better their hearing by using an earphone, but the majority can. Certainly any religious or priest who has defective hearing should find out whether the instrument will help him. To do this, it is not ordinarily necessary to consult an otologist first. All that is required is to visit the studio of one of the earphone companies. Their representatives have had a special training, will gauge the amount of hearing loss and will be able to say whether they can help or not.

No religious, if the community can possibly afford it, should be prevented from obtaining an earphone because of the cost. It is true, that many of these instruments are dear, some of them ranging beyond \$200. However, one company sells a reliable instrument for only \$75. The upkeep of an earphone does not involve much expense. The cost of batteries should not exceed \$25 per annum. Although the instruments are delicate, they operate efficiently and continuously unless they are dropped or otherwise damaged by accident. The writer obtained his most recent phone one year and a half ago. It is as efficient now as when it was bought. It has never had to be repaired. The only cost has been that of batteries. Moreover, the writer wears the hearing aid all day every day, though, of course, the battery is not always turned on.

Embarrassment seems to be the main reason why many people in the world hesitate to buy an earphone. This reason, of course, should

not deter religious. In the case of Sisters whose ears are always covered, there can be no embarrassment. Other Sisters who do not wear the ordinary habit, as well as priests or Brothers in general, will soon forget any embarrassment when they find out how much the machine helps them.

The earphone will solve most of the problems of the partially deaf. It will not solve them all. It too has its disadvantages. The inconvenience of putting on, wearing, and taking off the machine soon disappears. Wearing an earphone is really no more inconvenient than wearing glasses. However, earphones pick up all sounds. So does natural hearing, but for some reason or another, the writer has found that he cannot focus sound as well when wearing the hearing aid as he could without it. As a consequence, he has to use his eyes to find out the source of sound in many cases. But he does get the sound, and he would not get it without the instrument. Group conversation remains difficult, but it is at least possible, and there is no difficulty at all when speaking with one person. Moreover, earphones generate what may be called "static." This simply means that the instrument, delicately attuned to catch any sound, picks up the rasping of one's garment upon the microphone. If one is motionless, there is no static. If one is walking or otherwise moving, the static is present but one soon learns to ignore it.

It may not be true for all who wear an earphone, but the writer finds that he cannot distinguish the *quality* of sounds as well with the machine as with natural hearing. It is not as easy to judge merely from the voice that John is speaking, or whether the loud roar outside is an airplane or a locomotive. Even this is compensated for by the fact that one does apprehend the sound which without the phone would escape him entirely.

Much humor results from the wearing of a phone, but we need not now discuss that aspect of the machine. Most people, for instance, are convinced that it won't produce results. If they notice someone wearing a machine, they are apt to speak so loud as to make the microphone quiver. Such is the distrust of science in our scientific age.

[EDITORS' NOTE: This article was written at the suggestion of religious who are keenly conscious of problems created in community life by the fact that some are hard of hearing. Further suggestions concerning means of solving these problems and thus increasing community happiness will be welcome.]

For the Social Apostolate

For several years American Jesuits have been publishing for their own restricted use a magazine entitled *Social Order*. Jesuits have found this magazine to be of such great help as a means of information and inspiration in the social apostolate that they have finally decided to remove the restriction on circulation. Beginning with the January, 1951, number, *Social Order* will be for the general public.

We recommend *Social Order* to all our readers. We are confident that it would be for them what it has been for us during its period of restricted circulation—informative and inspiring.

There will be ten issues a year, with 49 pages per issue. Yearly subscription is \$4.00. Subscriptions should be sent to:

Institute of Social Order,
3115 South Grand Boulevard,
Saint Louis 18, Missouri.

Editor of *Social Order* is Francis J. Corley, S.J. Associated with the magazine will be a group of Jesuit social scientists who form the core of the Institute of Social Order. Principal among these are: Leo C. Brown, S.J., of St. Louis, Mo., national director of the Institute of Social Order; Joseph M. Becker, S.J., of Chicago, Ill.; Cornelius A. Eller, S.J., of Buffalo, N.Y.; Albert S. Foley, S.J., of New Orleans, La.; Mortimer H. Gavin, S.J., of Boston, Mass.; Philip S. Land, S.J., of Spokane, Wash.; William A. Nolan, S.J., of Cincinnati, Ohio; and John L. Thomas, S.J., of Dubuque, Ia.

Articles in the magazine will especially concern the problems of industrial relations, vocational order, the family, interracial justice, and rural life—with a view to applying Catholic social principles to the American scene.

Though the magazine is primarily for the purpose of discussing American social problems, it will not neglect international problems. And though the initial corps of contributors is drawn from Jesuits, the collaboration of others who are interested in the development of Catholic social thought in America will be most welcome.

"The presentation will be scholarly, but popular," says Father Brown. "While we propose to discuss important social problems on the basis of sound information and serious research, we shall strive to avoid technical language and academic treatment of subjects."

First Annual Report

Adam C. Ellis, S.J.

ON JULY 9, 1947, the Sacred Congregation of Religious issued a new decree regarding the quinquennial report which religious superiors must send to the Holy See every five years. The last article of this decree also prescribed a new kind of report to be sent *every year*. This article reads as follows:

"IX. At the end of each year all religious institutes, societies of common life, and secular institutes and federations, whether pontifical or diocesan, shall send directly to the Sacred Congregation of Religious an annual report for the year, according to the schedules contained in the formulas which will be made up and distributed by the Sacred Congregation, stating the principal matters concerning the state of persons, works, or other matters which seem to be of greater importance either for the Sacred Congregation or for superiors."

When the forms for the annual report were ready for distribution, the late Cardinal Lavitrano (d. August 2, 1950), then Prefect of the Sacred Congregation of Religious, under date of February 9, 1950, issued a circular letter addressed to all superiors general, in which he announced the fact and gave some practical instructions as to how these forms are to be filled out. When superiors obtain the forms for the annual report from Rome, they will also receive an English version of this letter. But the forms themselves will be only in Latin. In the present notes we shall include the practical suggestions contained in the Cardinal's letter and shall also add a number of points designed especially to help Brothers and Sisters who may find the Latin unfamiliar. Once the content of the questions is understood, the actual filling out of the report should not be difficult, as it is purely statistical.

I. GENERAL IDEAS

(1) *When must the report be made?* Every year, beginning with the report for the year 1950 (January 1 to December 31). It must be sent in during the first three months of the year following; in our case, on or before March 31, 1951.

(2) *Who must make this report?* The highest superior of every organization subject to the Sacred Congregation of Religious. In particular, the following are mentioned in the instruction: the

abbot primate; the abbot superior of a monastic congregation; the superior general of every religious institute whether diocesan or pontifical; the superior general of every society living in common whether diocesan or pontifical; the superior general of all secular institutes whether diocesan or pontifical; the president of every federation of religious houses; the president of every federation of societies living in common; the president of every federation of secular institutes; major superiors of independent (*sui iuris*) monasteries or religious houses which belong to no monastic congregation and are not federated with other houses; superiors of all autonomous houses of a society living in common; superiors of every autonomous house of a secular institute. Superiors of all organizations of women are included in the above.

Religious institutes, societies living in common, secular institutes, independent monasteries, and houses *directly* subject to the Sacred Congregation for the Propagation of the Faith are not obliged to send in this annual report to the Sacred Congregation of Religious. They are governed in the matter of reports solely by the instruction and questionnaire (115 questions) issued by the Sacred Congregation of the Propagation of the Faith on June 29, 1937 (see *Sylloge*, 1939, n. 225, pp. 656-667).

(3) *To whom must this report be made?* This annual report must be made *directly to the Sacred Congregation of Religious* by all, even by diocesan institutes, societies, and the like. Since these annual reports are purely statistical, the Congregation wishes them to be sent directly, not through the diocesan chanceries, so that they may be available without loss of time. These reports need not be countersigned by any ordinary.

(4) *What is the nature of this annual report?* The annual report is purely statistical, and includes the following: status of *houses* and *provinces*; of *persons*: aspirants, postulants, novices, professed, deceased; of *works*: corporal as well as spiritual.

(5) *How is the report to be made?* It must be made on the very forms obtained from the Sacred Congregation. These forms are available in *Latin only*. All clerical institutes, congregations, societies, independent monasteries and houses, must fill out the report in Latin. Lay religious (Brothers and Sisters) may make it out in their own native tongue (English, French, German, Italian, Portuguese, or Spanish), but on the Latin forms supplied by the Sacred Congregation.

II. COMMENTARY ON THE FORMS

The report, as sent from Rome, consists of a cover; an inside sheet marked "Schema Annuale Unicum"; and then ten sheets marked successively, "Schema Annuale n. 1," "Schema Annuale 2," and so forth. Our remarks will be distributed according to these various divisions. But first it will be well to indicate some general points more or less common to all the forms.

(1) At the *right top* of each page the year should be filled in, that is 1950, since the report is for this year, even though the report is made during the early months of 1951.

(2) At the *left top* of each "Schema Annuale" (1 - 10) the *name* of the *institute* (*titulus religionis*) is to be filled in, as well as that of the *diocese* in which the mother house is located.

(3) In giving *numbers of persons* a distinction (*1 cl. & 2 cl.*) is made. This refers primarily to male institutes where there are two classes: those destined for the priesthood (*clerical*) and those destined for domestic work only (lay brotherhood). A similar distinction is found in some orders and congregations of religious women as between *choir sisters*, *teaching sisters*, *nursing sisters* on the one hand, and *lay sisters*, dedicated solely to domestic work on the other. If the institute has but one class, numbers should be given under *1 cl.* only.

(4) Statistics regarding houses and provinces are to be given alphabetically according to the following order: (a) *Continent*: Africa, America (includes both North and South), Asia, Europe, Oceania; (b) *Countries* in each continent in English alphabetical order; (c) *Provinces* in each country in alphabetical order of title.

(5) While nothing is said about signing the report, the superior making it may sign it together with the members of his council on the back inside page, if he wishes to do so.

The Outside Cover

Titulus Religionis—*Name of the Institute.* (a) In Latin; (b) in English; (c) abbreviations used.

Diocese in which the mother house is located.

Domus generalitiae inscriptio—*Address of the mother house.*

(a) street address; (b) for telegrams; (c) telephone number.

Sedis procuratoris generalis inscriptio—*Address of the procurator general* (only for pontifical institutes of men; canon 517).

(a) street address; (b) for telegrams; (c) telephone number.

Schema Annuale Unicum

This is the *one and only form* for independent (*sui iuris*) mon-

asteries and houses not belonging to any union or federation.

Titulus monasterii—name of the monastery (or house).

Diocese in which monastery is located; if recently transferred, give name of diocese from which it was transferred.

Inscriptio—address: (a) street; (b) telegrams; (c) telephone.

Finis specialis—special end (contemplation, teaching, care of abandoned children, and the like).

The superior: family name, name in religion, age, nationality; day, month, year of election; end of term of office.

The assistants: same information as above for each one.

Opera quae exercentur—works actually engaged in by the community.

Status Personarum

In this form are to be put the number of postulants, novices, professed of temporary vows, and professed of perpetual vows, according to the following headings: (1) at the *beginning* of the year (January first, 1950); (2) how many entered (*ingressi*) during the year; (3) how many *left* during the year (*dereliquerunt*); (4) how many *died*; (5) *present number* (*actu existentes*).

Summa—give totals at the bottom of each column.

Schema Annuale I

Question I—*Nature and Regimen* (N.B. In his letter the Cardinal styles each *schema annuale* as a question with a Roman numeral).

Natura Religionis: canonical nature of the institute: religious order, congregation, society living in common; federation; pontifical or diocesan; clerical or lay.

Finis specialis—special end (as given in constitutions).

Founder—name, date of birth and of death.

FOR PONTIFICAL INSTITUTES: (a) decree of praise (day, month, year); (b) approval (final) of the institute (day, month, year); (c) first or temporary approval of the constitutions (day, month, year); (d) definitive or final approval of the constitutions (day, month, year).

FOR DIOCESAN INSTITUTES: (a) decree of establishment (name of local ordinary, day, month, year); (b) approval of the constitutions (day, month, year of last approval and name of local ordinary who gave it).

For all institutes: *Superior General* (family name, name in reli-

gion, age, nationality, day, month, year of election, end of term of office).

Assistants general: same information for each assistant.

Schema Annuale 2

Question II—Status Domorum I. All institutes, whether divided into provinces or not, must fill out this form. It is not necessary to give a complete list of all the houses, but only of the *total number* in each *nation*, that is, in each independent country, such as the U.S.A., Canada, Mexico, and the like.

By *house* is understood a canonically established community, whether it be *formed* (at least six professed members) or not. If in one and the same house there are several sections or communities, as, for example, the curia, the novitiate, and the like, such a group is to be considered as only one house or *domus*.

There are four columns to be filled in for each institute, according to the countries in which the houses exist. (1) houses existing at the *beginning* of the year (*initio anni*); (2) houses established *during* the year (*durante anno*); (3) houses *suppressed* or closed during the year; (4) number of houses at present (*actu existentes*).

Schema Annuale 3

Question III. Status domorum II (to be filled out only by institutes having provinces; hence to be passed over entirely by institutes not as yet divided into provinces).

In the first column, in the alphabetical order of continents and nations or independent countries, are to be given the provinces, also in alphabetical order of names in each country. In the second column (*ambitus territorialis provinciae*) indicate briefly the country or the part of a country throughout which each province extends.

The last four columns show the number of houses in each province (a) at the beginning of the year; (b) established *during* the year; (c) *suppressed* during the year; (d) existing at the *end* of the year. Be sure to add up the totals for each column.

Schema Annuale 4, 5

Questions IV and V. Status Personarum I et II. The Cardinal deals with forms 4 and 5 together in his letter since they treat of the same subject. Form 5 is merely a continuation of form 4. Both deal with the *number of persons* in the institutes: aspirants, postulants, novices, professed, both temporarily and perpetual; priests; exclaustated; fugitives and apostates (see canons 644 and 645).

In the first column give the names of the individual provinces, if there are provinces, according to each country in alphabetical order as explained above. If there are no provinces, give the name of the country or countries in which the persons are established. Only the *total number* of persons for each group is to be given in each province or country, as the case may be.

Aspirants or postulants in the broad sense (*lato sensu*) are students in apostolic schools or the like destined for the institute; *postulants* are to be understood in the strict sense of canon 539. Only the total number of aspirants and postulants need be given for each province or country.

For *novices*, six columns are to be filled out (according to 1 cl. and 2 cl. if they exist): (1) number at the *beginning* of the year; (2) entered *during* the year; (3) how many took the *first vows*; (4) how many returned to the world; (5) how many died; (6) present number.

For the *professed* (temporary and perpetual), four columns are sufficient: (1) number at the beginning of the year; (2) how many left during the year; (3) how many died; (4) present number.

For priests two columns: (1) number at the beginning of the year; (2) present number. This number should be given absolutely, even though the priests have already been included in the previous columns of professed religious.

The last three columns of *Schema Annuale 5* are for the number of *exclaustrated*, *fugitives*, and *apostates*, during the current year.

Schema Annuale 6

Question VI: Status Personarum III. This form calls for the number of novices, professed of temporary vows, and professed of perpetual vows *according to countries (nationes)* in institutes divided into provinces. It is to be omitted entirely by institutes not so divided.

Schema Annuale 7

Question VII: De operibus misericordiae corporalis—Corporal works of mercy. This form is divided into two parts:

First part: cura infirmorum—care of the sick (1) hospitals owned by the religious (*nosocomia propria*): how many (*quot*), and how many religious attached to these hospitals; (2) hospitals owned by others (*aliena*): how many such, and how many religious; (3) clinics or dispensaries (*ambulatoria*) where the sick come for

treatment but do not remain; how many such owned by the institute, and how many religious; (4) assistance of the sick in their homes (*adsistentia in domiciliis*); the number of the sick thus cared for, (*quot aegroti*), and the number of the religious thus employed (*religiosi addicti*).

Second part: Under the title of "asylums" (*asyla*) there are three columns with triple spaces for numbers: (1) *old folks* (*pro senibus*): how many such houses (*quot*), how many inmates (*degentes*), how many religious devoted to the work (*religiosi addicti*); (2) *orphans* (*pro orphanis*): number of houses, orphans, religious as in (1); (3) *for special classes* (*pro quibusdam classibus*) such as for the insane (*pro amentibus*), the blind (*pro coecis*), and the like. Where houses for such special classes are had, the two columns marked "*quaenam*" should be used, and the proper title such as "insane," or "blind," or some other class be written in, as the case may be; and under each give the number of such houses (*quot*), the number of inmates (*degentes*), and in the final column the number of religious engaged in the work.

In this form 7 the alphabetical order of *countries* (*nationes*), not that of provinces, is to be followed.

Schema Annuale 8

Question VIII: Ministeria spiritualia—Spiritual ministries. This form is to be filled out only by *clerical* religious, according to the alphabetical order of continents, countries, and provinces as above. All non-clerical institutes (Brothers and Sisters) omit this form.

Schema Annuale 9

Question IX: Scholae pro externis—schools for externs or outsiders, that is those who are not aspirants to or members of the institute itself. This form deals only with schools for secular persons, hence it should be filled out only by institutes which actually conduct schools for the laity. The first column represents countries (not provinces).

Under the heading *studia* are included three kinds of schools: *elementaria* (grade schools), *media* (high schools and junior colleges), *superiora* (senior colleges and universities).

Each group has five columns: (1) *domus propria*, a college or other school owned by the institute and conducted by them independently; (2) *domus alienae*, schools owned by other persons but conducted by religious for a salary; (3) *alumni*, number of pupils;

(4) *professores sodales*, teachers who are members of the institute;
(5) *professores non sodales*, extern or lay teachers. If there is more than one type of school in the same building or group, each school should be listed separately under its proper heading. Only totals for each column should be given for each country.

For the second division of schools, *scholae professionales*, there are two columns. In the first column are to be listed technical schools of the arts and trades. (Cardinal Lavitrano calls these "arte e mestieri.") The second column is for commercial schools, normal schools, and the like. If you have such schools, you can mark the columns "technical," and "commercial and normal."

Schema Annuale 10

Question X: *Gradus academici*—degrees, diplomas, and the like held by members of the institute. This form must be filled out in the alphabetical order of countries, and provinces as well. Two totals are to be written into each column of this report, one under the other: on top or in the first place, the total number of degrees, diplomas of various kinds, obtained during the year 1950; below, in parentheses the total number of degrees, diplomas and the like held by all members of the institute in a given country or province.

There are three columns or headings: (1) *gradus interni*, degrees granted by the order itself, the names of which should be written in the perpendicular columns provided for that purpose under the heading. Brothers and Sisters need not bother about this first column. (2) *Gradus Facult. Ecclesiasticarum*—ecclesiastical degrees granted by faculties established by the Holy See, such as licentiate and doctorate in philosophy, theology, canon law, church history, and the like. These titles should be written into the perpendicular columns immediately under this heading. (3) *Gradus facult. et institut. civilium*, that is, degrees granted by authority of the state or civil powers, as are all the ordinary degrees granted by Catholic colleges throughout the United States. Under this head would come: A.B., A.M., Ph.D., B.S., M.S. and the like. These should be written into the perpendicular columns directly under this title according to the facts for each country and province. To conclude, this form deals, not with degrees granted to outsiders in the schools of a religious institute, but solely with degrees possessed by the members of the institute. The term degrees, especially in the third column, includes diplomas, certificates, and so forth, granted in music, nursing, and the like.

Questions and Answers

—27—

In the back of our constitutions revised according to the Code of Canon Law and approved by the Holy See in 1925, we have three decrees printed with the injunction that they must be read to the community once every year. These decrees are as follows: (1) *Quemadmodum*, December 17, 1890, (2) *Sancta Tridentina Synodus*, December 20, 1905, and (3) *Cum de Sacramentalibus* of February 3, 1913. A priest who gave us a retreat recently told us that these decrees are out of date, and should not be read to the community any longer. May we have your advice in the matter?

Father was right. Canon 509, § 2 requires that local superiors shall take care "to have read publicly once a year . . . the decrees which the Holy See *shall prescribe (praescribet)* to be read publicly." The obligation applies only to decrees which have been issued by the Holy See after May 19, 1918, the date upon which the Code of Canon Law went into effect. There is only *one* such decree, the Instruction *Quantum Religiones*, issued December 1, 1931 by the Sacred Congregation of Religious by order of Pope Pius XI, and it must be read in its entirety at the beginning of each year to all *clerical* students in all *clerical* religious institutes and societies living in common. At the present time there are no decrees which *must* be read in communities of Sisters and Brothers.

May the three decrees in question still be read publicly in religious communities? They certainly may not be read publicly as if they were the present law of the Church; for, although their content has been incorporated into the Code of Canon Law, it has been modified to conform to the present mind of the Church in these matters. Moreover, the Sacred Congregation of Religious has omitted these documents from constitutions approved since the Code, and they really should not be in a book of constitutions approved as late as 1925. The documents may be read privately, of course, but the members of the community should be warned that their value is only historical, and that they should be guided by the present Code of Canon Law and by their own constitutions in the matters contained in the three documents in question.

—28—

A Sister with *perpetual* vows transfers to another institute, and, after the canonical year of novitiate, takes *perpetual* vows in the new institute

in accordance with canon 634. The constitutions of the new institute state that seniority or rank is counted "according to the seniority of the first profession." How is the seniority of this newly-professed religious to be determined with regard to the members of the community who have taken temporary vows but who have not, as yet, taken perpetual vows?

On the day she takes perpetual vows in the new institute Sister takes her rank as the youngest of the perpetually-professed Sisters. But all the Sisters who have taken temporary vows *before* Sister took her perpetual vows will take precedence over her after they take their perpetual vows, since their first profession of temporary vows preceded her first and only profession of perpetual vows. After three years the situation will adjust itself permanently and Sister will have a fixed place in seniority as there will be no other Sisters left who have taken their first temporary vows *before* she took her first perpetual vows.

—29—

Our constitutions read as follows: "Besides the reading at dinner and supper, the religious devote fifteen minutes daily to spiritual reading in common." Many of our religious feel that they would profit far more by doing this reading themselves. Would it be within the spirit and letter of the constitutions quoted if all the religious in the community assembled daily in the same room at the appointed time and each one brought his own book and made his reading by himself?

Spiritual reading in common dates back to the days when lights were poor, spiritual books few and costly, and not all religious were able to read. These factors, however, were not the only reasons. Today we can have good lighting in every room, all religious are able to read, and spiritual books are plentiful. Younger members especially have been accustomed to do a great deal of reading of all kinds before entering religion, and superiors should not be surprised if they express a preference for spiritual reading in private. The constitutions, however, must be observed as they stand until they are changed by the proper ecclesiastical authority. While one might say that the members of the community assembled in the same room, each reading his own book, are "reading in common" physically speaking, still the obvious meaning of the constitutions is that one member of the community reads while the rest listen.

To remedy the situation, the matter should be brought up in the next general chapter, and if a majority freely vote to ask for a change, the proper ecclesiastical superior should be asked to change

the constitutions: the Holy See in the case of a papal institute, and the local ordinary if the institute is diocesan. It would be considerate to make provision for spiritual reading in common for those members of the community who prefer it.

—30—

A novice is unavoidably absent for twenty days during the canonical year of novitiate. Since it is left to the religious superior to decide whether or not an absence of not more than fifteen days must be made up, may the superior in this case subtract fifteen from the twenty days of absence, and allow the novice to take his first temporary vows after five full days have been supplied?

The old law upon which canon 556, § 2 is based, was more rigid though perhaps more logical inasmuch as it required that all days of absence from the canonical year of novitiate up to thirty inclusive had to be made up in order that the subsequent profession of temporary vows shall be valid. The Code is more liberal since, it does not require that fifteen days or less of absence be made up. Hence one might argue that when there is question of sixteen to thirty days of absence, the first fifteen need not be made up, but only those days exceeding fifteen. However, we must take the law of the Code as it stands. "If the novice . . . has passed more than fifteen days but not more than thirty days even interruptedly outside the precincts of the house . . . it is *necessary* and sufficient for the *validity* of the novitiate that he supply the *number of days so passed outside*." This final clause makes no distinctions, and undoubtedly refers to *all* days so passed, and not merely to those in excess of fifteen. Hence the superior may not subtract fifteen from the twenty days in question, but the novice must supply twenty full days in order that his novitiate and his subsequent first profession of vows be valid.

[EDITORS' NOTE: We sometimes receive questions which, for some special reason, we cannot answer in the REVIEW. And sometimes these questions appear to be of considerable importance for the individual who sends them. In such cases we try to communicate directly with the sender. But obviously we cannot do this when the question is sent anonymously. We strongly recommend that all who send questions would include their names and addresses.]

Book Reviews

DE LA SALLE: SAINT AND SPIRITUAL WRITER. By W. J. Battersby. Pp. xx + 207. Longmans, Green and Co., Inc., London, 1950. 14/-.

In 1949 Longmans brought out Battersby's *De La Salle: Saint and Pioneer in Education*, in which the publication of this second volume was announced. They belong very strictly together, both being parts of a doctoral dissertation presented in 1946 at the University of London.

Neither book is a biography in a strict sense. The former one, making a magnificent presentation of De La Salle's contributions to the science of pedagogy, gives only such biographical detail as is needed to carry the thread of his narrative.

This second volume is even less a biography. After giving a handy list of dates of the chief events in De La Salle's life, it proceeds to deduce (one might almost say, to distill) from his life, his formal and informal writings, "the salient points which characterize LaSallian Spirituality" (xvii).

By way of isolating such salient features the author deals in turn with Oratorian, Sulpician, Minim, Benedictine, and Jesuit spirituality on the orthodox side, and on the unorthodox, with Quietism and especially with Jansenism. Since the chief events of De La Salle's life fell at a time when the Archbishop of Paris and many other prelates were openly rebelling against the Holy See, on behalf of the heretics of Port Royal, this is the most interesting and thrilling part of the book. His opposition against the Jansenists was so marked that Pope Leo XIII singled it out for special comment in the Bull of Beatification (1900).—GERALD ELLARD, S.J.

NEUROSES AND THE SACRAMENTS. By Alan Keenan, O.F.M. Pp. xi + 161. Sheed and Ward, New York, 1950. \$2.50.

With more than a little hesitation does one pick up a book with such a title as *Neuroses and the Sacraments*. So much drivel has been written on psychiatric subjects recently that it is natural to distrust even titles of books. The fast-becoming-a-bromide statement that psychiatry has little if anything to offer Catholics lulls most people into too ready agreement and smug condemnation of something they have failed to investigate but have accepted on the word of "authority"—which itself has been too ready to condemn without proper knowledge of that which is condemned.

Father Keenan's small volume is excellent and well worth anyone's reading who is interested in the field of mental health. More than that, it joins dogma and ascetics to some of the best of conclusions concerning neurotic difficulties, and as a consequence is excellent for spiritual reading—a purpose probably high in the mind of the author.

"Neurosis is an illness of the personality resulting from an individual's inability to withstand external stresses." These stresses are usually felt most strikingly on the emotional level, but they can also affect the intellectual and moral level of human experience. Stresses frequently come from choosing wrong ends not in conformity with the ultimate end for which man is made, from overemphasizing proximate goals to the exclusion of the final goal, and so forth. Father Keenan spends these pages in showing that many neuroses can be cured by proper appreciation and evaluation of the Sacraments and of what they are meant to do—develop Christ life more perfectly in each of us. By understanding and getting the most out of our "Gethsemanis," we can hope for better "Thabors."

The foregoing brief synopsis will seem to be an oversimplification of the pages of *Neuroses and the Sacraments*. As a consequence challenges will be urged in defense of favorite opinions. To each challenger, we urge a thorough reading of this volume, a careful study of the definitions, distinctions, and conclusions. The effort will be more than amply repaid.

The reviewer fervently hopes that the writing of this book is the beginning of a trend away from the too frequent fulminations against the good things in psychiatry by Catholics.

—J. J. CAMPBELL, S.J.

BOOK NOTICES

GUIDANCE OF RELIGIOUS is a translation by Rev. A. Simon, O.M.I., of a book first published in German by Father Ignaz Watterot, O.M.I., in 1916 under the title *Ordensleitung*. A third and last edition appeared in 1918. This book is distinctive inasmuch as it is addressed to religious superiors only, and is intended to help them in directing the members of their communities to that high degree of sanctity envisioned in their rules and constitutions. The forty conferences which make up this book discuss the knowledge of human nature which every superior should have, as well as the various virtues which will enable them to direct their subjects in the

observance of the vows and constitutions. For the most part, these conferences are directed to superiors of clerical religious, and are unsuitable to superiors of communities of religious women. A few conferences seem to have been given to groups of religious Sisters who were superiors. The book is written in the abstract, theoretical style of writing popular in Germany before World War I, and it has not been made more readable by the translator who, for the most part, translates the abstract terms literally, and renders it heavy going. For most superiors, excepting possibly the Oblate Fathers, the book seems of little value. (St. Louis: B. Herder Book Company, 1950. Pp. x + 426. \$6.00)

All who are familiar with the writings of the Abbot of Maredsous will welcome MORE ABOUT DOM MARMION. The book contains a biographical sketch by the Earl of Wicklow based on Dom Thibaut's masterpiece, an unpublished chapter of Marmion on "The Priest and Our Lady," and a translation of essays on Marmion's teaching and spirituality that appeared in *La Vie Spirituelle*. (St. Louis, B. Herder Book Co., 1949. Pp. 128. \$1.75.)

BENEDICTINE PEACE the author, Dom Idesbald Van Houtryve, shows is the result of prayer, asceticism and work informed by the virtues of faith, hope and charity. He draws much from ancient writers like Cassian, St. Gregory the Great, St. Leo, and from St. Benedict and other earlier writers of his order. The book seems better suited for meditative rather than continuous reading. Leonard J. Doyle translated the book from the French. (Newman Press, Westminster, Maryland, 1950. Pp. xiv + 235. \$3.50.)

The secondary title, "A Commentary on the Prayer of Sister Elizabeth of the Trinity" gives the reader a clearer idea of the nature of the book than the given title, THE DOCTRINE OF THE DIVINE INDWELLING. In the book, a translation from the French, Mère M. Amabel du Coeur de Jésus applies the second method of prayer to the beautiful prayer of Sister Elizabeth to the Trinity, taking it phrase by phrase and giving appropriate reflections rich in inspiration and devotion. The book is intended primarily for Carmelites but will be helpful for the private prayer of all who are desirous of meditating on the consoling truth of the indwelling of the Blessed Trinity within the soul. (Westminster, Maryland: The Newman Press, 1950. Pp. 150. \$3.50.)

Father Heribert Jone, O.F.M.Cap., is well known to priests and

seminarians in the United States because of the English edition of his *Moral Theology*. His excellent three volume commentary on the Code of Canon Law published in German (1939-1940) under the title *Gesetzbuch des kanonischen Rechtes* is not so well known. Priests and seminarians now have the opportunity to become acquainted with it through the new Latin edition, the first volume of which has been published under the title *COMMENTARIUM IN CODICEM JURIS CANONICI*, Vol. I. From our ten years experience in the use of the German edition we take pleasure in recommending it highly for clerics. (Paderborn: Verlag Ferdinand Schoeiningh, 1950. Pp. 628. 24 marks [cloth]; 20 marks [paper].)

THE SPIRITUAL LEGACY OF SISTER MARY OF THE HOLY TRINITY contains the autobiography and notes of a Poor Clare of Jerusalem edited by Father Silvère van den Broek, O.F.M. Sister Mary (Louisa Jaques), born of French-Swiss Protestant parents, was a favored soul who felt a strong attraction to the religious life before her conversion to the Catholic faith. After several disappointing attempts to find her vocation in different convents of Europe she became a Poor Clare in Jerusalem in 1938. She died in 1942. Her notes constitute the spiritual legacy. They consist in gemlike paragraphs full of inspiring thoughts presented as Our Lord's own words to her. The spirit of the Gospels and sound asceticism is omnipresent. For convenience the paragraphs are numbered and carefully indexed according to content: Love of Neighbor, Silence, Vow of Victim, etc. Among the striking thoughts is that of Our Lord recommending His Mother as a model of calm confidence in God, gentleness, and the hidden life. (Westminster, Maryland: The Newman Press, 1950. Pp. 363. \$3.50.)

THE INSERVICE GROWTH OF THE COLLEGE TEACHER by Rev. W. F. Kelley, S.J., is a planographed report of a study of twenty-three Catholic colleges for women. It analyzes the measures used in these colleges to promote the professional improvement of both lay and religious faculty members while they are serving as teachers. The method employed is a study of the frequency with which certain generally recognized methods for promoting such improvement are employed in these schools. The conclusions form useful suggestions for college administrators. (Omaha, Nebraska: The Creighton University, 1950. Pp. xii + 178. \$2.00.)

Mother Maria de La Virgen Dolorosa's life was, as is described

by a Religious of the Society of Mary Reparatrix, *IN THE FURROW OF THE CROSS*. Suffering from a serious spinal disease for almost forty years, she still lived an incredibly active life, particularly during the Communist regime. She became so well known to the Madrid Cheka that green prisoners were sent to her with the remark, "Go to that Prioress; she will tell you the customs of the place." Once a member of the Cheka found her a place in a crowded tram by shouting out, "Give this comrade a seat. She's delicate." But she was not so delicate that she could not succeed in making the flat at No. 12 Hermosilla Street a Catholic center known as "The Cathedral" or even as "The Vatican." (Dublin: M. H. Gill & Son, 1950. Pp. ix + 97. 3/6.)

GOOD MORNING, GOOD PEOPLE: Retreat Reflections for Religious, by Hyacinth Blocker, O.F.M., is a refreshing and stimulating treatment in nineteen chapters of standard retreat topics. Provocative chapter titles, "Glory Road" (Obedience), "A Language All Can Speak" (Charity), "One Book We Must Read" (the Crucifix), numerous illustrative examples drawn from the lives of the saints, and a sympathetic, hearteningly positive and common sense attitude to the problems of religious combine with a swift, informal, and often witty style to make the book profitable and delightful reading. An outstanding chapter is that on Scrupulosity, (Are You Also Queer?) in which Fr. Blocker consolingly describes his own battle with scruples. Though the conferences are addressed to Sisters and are thoroughly Franciscan in spirit, they make good light spiritual reading for all religious of all orders both during and outside retreat. (Cincinnati, Ohio: St. Francis Book Shop, 1950. Pp. 341, \$3.00.)

LITTLE QUEEN, St. Therese of the Child Jesus, by Mary Fabyan Windeatt, translates the Little Flower's "The Story of a Soul" into language suitable for children of intermediate grades. Simplicity of style blending with the simplicity of the saint of "The Little Way" makes the book profitable reading for older children and adults as well. (St. Meinrad, Indiana: A Grail Publication. Third Printing, 1950. Pp. 165. \$2.00.)

BOOK ANNOUNCEMENTS

[For the most part, these notices are purely descriptive, based on a cursory examination of the books listed.]

BENZIGER BROTHERS INC., New York, N. Y.

Preface to Happiness. By E. F. Smith, O.P., and L. A. Ryan,

O.P. Pp. xx + 281. \$4.00. This is volume two (corresponding to the *Summa Theologica*, I-II) in the series: "A Guidebook to the Summa." These *Guidebooks* are designed to lead the student to the text of St. Thomas.

BRUCE PUBLISHING COMPANY, Milwaukee, Wisconsin.

Selected Writings of St. Teresa of Avila. By Rt. Rev. William J. Doheny, C.S.C., J.U.D. Pp. xxxv + 443. \$5.00. Monsignor Doheny, Associate Justice of the Sacred Roman Rota, using the translation of J. Allison Peers, selects and arranges passages from St. Teresa's writings according to subject matter. The twenty-four chapters include doctrinal subjects like "The Blessed Trinity" and moral subjects such as the virtues of the religious life.

THE CARROLL PRESS, Westminster, Maryland.

A Spiritual Directory for People in the World. By St. Francis de Sales. Newly translated by Francis E. Fox, O.S.F.S. Pp. xxii + 176. \$1.20. A neat prayer book edition of the classic with many helpful prayers and devotions in a large appendix.

THE GRAIL, St. Meinrad, Indiana.

Our Lady's Tinker: William Joseph Chaminade. By Marie Chaminade. Pp. 57. \$1.25. The simple story with many interesting illustrations by Gedge Harmon will introduce younger folks to the saintly founder of the Marianists.

B. HERDER BOOK COMPANY, St. Louis, Missouri.

Reality. By Reginald Garrigou-Lagrange, O.P. Translated by Patrick Cummins, O.S.B. Pp. xiii + 419. \$6.00. The sub-title, "A Synthesis of Thomistic Thought," indicates the controversial nature of the book.

Sermon Matter from St. Thomas Aquinas on the Epistles and Gospels of the Sundays and Feast Days (Advent to Easter). By C. J. Callan, O.P. Pp. vii + 311. \$5.00. A welcome aid to priests for substantial doctrinal sermons.

LITTLE COMPANY OF MARY, 4130 Indiana Ave., Chicago, Illinois.

The Path of Mary. Pp. 128. \$1.00. A faithful and devout exposition of Montfort's *The True Devotion to the Holy Virgin*.

MARYHURST PRESS, Kirkwood 22, Missouri.

The Marianist Way: Meditations on the Religious Life, Vol. I. By Henry Lebon, S.M. Translated by Peter A. Resch, S.M. Pp. viii + 359. \$3.75. Contains 133 meditations on the practical virtues

of the religious life. What was said of Father Resch's own book (REVIEW VIII, 47-48) is applicable here.

NEWMAN PRESS, Westminster, Maryland.

An Anthology of Mysticism. By Paul de Jaegher, S.J. Translated by Donald Attwater and others. Pp. viii + 281. A reprint. Father De Jaegher gives characteristic passages from the writings of twenty-two mystics from Angela of Foligno in the thirteenth century to Marie Sainte Cecile de Rome in the twentieth century. He has a short biographical note on each mystic and an introduction on why and how the writings of mystics should be read.

The Ideal of the Monastic Life Found in the Apostolic Age. By Dom. Germain Morin, O.S.B. Translated from the French by C. Gunning. Pp. xvi + 200. \$2.50. A series of simple but not commonplace conferences, written and published before the first world war, on the fundamental virtues of the monastic life.

The Kingdom of Promise. By Robert A. Dyson, S.J., and Alexander Jones. Pp. 213 + maps. \$2.50. This fifth volume of Scripture Textbooks for Catholic Schools in England brings out the unity of the Old and New Testaments and shows Catholic Christianity as the true heir of Israel.

The Mystery of Christ. By C. V. Heris, O.P. Translated by Denis Fahey, C.S.Sp. Pp. 214. \$3.50. A synthesis of the third part of the *Summa Theologica* of St. Thomas Aquinas written "to help us realize that Christ means everything to us, that to be a Christian in the full sense of the word is to belong wholly to Christ, the total principle of our life and actions."

The Religious State: The Episcopate and the Priestly Office. By St. Thomas Aquinas. Edited by Very Rev. Father Procter, S.T.M. Pp. viii + 166. \$2.25. A translation of the minor work of the saint on the perfection of the spiritual life.

The Three Ways of the Spiritual Life. By Reginald Garrigou-Lagrange, O.P. Pp. xii + 112. \$2.00. A reprint of the English translation that was published in 1938. It is the original draft for the larger work, *The Three Ages of the Interior Life* (REVIEW, VI, 249 and VIII, 297-317).

Your Brown Scapular. By E. K. Lynch, O.Carm. Pp. xv + 141. \$2.50. A history of the origin of the Brown Scapular and an explanation of the promises, duties, and privileges for those who wear this "garment of salvation."

SHEED & WARD, New York 3, New York.

The Breaking of Bread. By John Coventry, S.J. With Photographs by John Gillick, S.J. Pp. vii + 192. \$3.00. Called by Father Gerald Ellard "a masterpiece in miniature," this book gives a historical explanation of the parts of the Mass and "illustrates what most people never see or know: just what the priest is doing" with striking photographs dramatic in content and unique in artistry.

The Gospel in Slow Motion. By Ronald Knox. Pp. x + 182. \$2.50. The third of Msgr. Knox's Slow Motion series contains talks based on the Epistles and Gospels of the Sundays.

Communications

Reverend Fathers:

How many young women, graduates of our Catholic colleges throughout the country, are or have been willing to give their lives as religious in the cause of Catholic education?

Such a question has recurred to me countless times, especially in the fall when diocesan and metropolitan papers carry names and pictures of high school girls entering religious life.

Occasional comments indicate that college graduates hesitate or are somewhat reluctant to make the sacrifice of becoming brides of Christ. They seem unaware of the hundredfold promised. High schools and academies, in far greater numbers, send prospective candidates to novitiates. The theory seems to be that our high schools are feeding grounds for vocations but our colleges, burying grounds.

Would it be possible, through this column, to receive a cross-section survey from Catholic colleges apropos of alumnae working as religious in the apostolate of education, contemplation, and social service—during the last ten years?—A TEACHING SISTER.

[EDITOR'S NOTE: Further communications and information on the question of vocations from Catholic colleges will be welcome.]

For Your Information

Patron of Teachers

On May 15, 1950, His Holiness Pope Pius XII issued a papal brief declaring St. John Baptist de la Salle, the founder of the Christian Brothers, "the heavenly patron of all teachers of both sexes, whether clerical or lay, whether actually engaged in teaching or preparing for the profession." It has been remarked that, in view of the important role of the Teaching Brother in the eyes of the Church, the lack of recognition of these Brothers at Catholic educational gatherings is rather incongruous. For instance, addresses so often begin: "Your Excellency, Reverend Fathers, Venerable Sisters, Ladies and Gentlemen:". The Brothers, of course, are included among the gentlemen; but this does not express their special dignity.

Delightful Poetry

Mary at Nazareth and other verse, by Paul Stauder, S.J., is a booklet of refreshing poetry: refreshing for the soul, because of its profound religious content; refreshing for the mind because of its simplicity and, at times, delightful humor. One can use it for meditation; one can use it to relax. 25 cents a copy; \$11.25 for fifty copies; \$20.00 for one hundred copies. Obtainable from: The Queen's Work, 3115 South Grand Blvd., St. Louis 18, Mo.

Bishop Brady on Christian Unity

On May 9, 1950, as one of a series of Knights of Columbus lectures, a memorable address was given at Aberdeen, South Dakota, by the Most Reverend William O. Brady, Bishop of Sioux Falls. The address explains one of the most difficult of present-day religious problems, the "intolerance" of the Catholic Church. It was printed in the June number of *Columbia* and reprinted in the October number of *The Catholic Mind*. It is now available in pamphlet form. The pamphlet is entitled *Christian Unity*. 8 cents per copy; \$6.00 per hundred. Obtainable from: The Chancery Office, 214 Fulton Bldg., Sioux Falls, S.D.

Sister Agnesetta's Bricks

An article in our September number mentioned Sister Agnesetta, who cheerfully endured a twenty-year martyrdom through arthritis. Having seen this mention of Sister Agnesetta, one of her friends sent

us the following story about her.

The Sisters of Loretto wanted to have an infirmary for their sick and aged Sisters. For Sister Agnesetta, an invalid herself for twenty years, this was indeed a desirable project; and she pondered how she might help. Having no wealthy friends, she could not expect to do much in a financial way. Yet she did have good friends, and many of them, and to these she wrote from her sickbed asking them to help supply the bricks for the building. Typical example of her appeal, after an individual greeting to the friend, was this:

"Last summer, while lying here idle, I got an inspiration to start a Little Flower Burse to create a fund for a home for our sick and aged members. The burse is composed of bricks at one dollar per brick, and I am writing to all my friends and their friends asking them to aid me in my project. If your heart prompts you to further this good cause, I should be very happy and grateful."

Sister Agnesetta died in 1942. The infirmary was completed in 1949. Many bricks rise above those she obtained. But hers form a firm foundation, joined together as they are by the durable mortar of suffering and zeal.

Reprint Series

In our September number (p. 280) we announced that we would make another printing of our reprint booklets if enough of our readers wanted them. From the number of letters we have received since September it seems that many readers still want the reprints; hence we are making the second printing.

Because this is a second printing, we are able to reduce the cost somewhat. Please see page 298 for a complete announcement concerning these reprints; and please read this announcement very carefully before sending us any orders. And, if you wish any of these booklets, kindly send the orders at once, as we should like to avoid the Christmas mail rush.

At present we must adhere to our original plan of not selling less than ten copies of any of the booklets. We do not have the clerical help needed for handling smaller orders.

One final note: These booklets are to be ordered from the EDITORIAL office, not from the business office.

Special Series for 1951

For many years we have cherished the desire of publishing a number of articles on the distinctive spirit of some of the great religious

founders. 1951 will bring the realization of this desire. The series will begin in January with an article on Benedictine Spirituality. We hope that this series will provide all religious with valuable information for themselves and for use in their vocational apostolate.

The Holy Catholic Church

Our January, 1949, number carried an article entitled "Sancta Ecclesia Catholica," by J. Putz, S.J. In this article Father Putz gave a brief sketch of the beatified and canonized during the reign of Pius XII up to the early part of 1948. The article was reprinted from *The Clergy Monthly*, a magazine edited by the Jesuit Fathers of St. Mary's Theological College, Kurseong, D.H.Ry., India, and published at the Catholic Press, Ranchi, B.N.Ry., India. Other brief biographies published by *The Clergy Monthly* are these sketches of two foundresses of religious congregations who were canonized in 1949.

Saint Jeanne de Lestonnac: died in 1640; beatified in 1891; canonized May 15, 1949. She was a niece of the famous writer, Michel de Montaigne. Her mother became a Calvinist and tried to tamper with the child's faith; when her endeavors failed, Jeanne was ill-treated and persecuted. When seventeen she married Gaston de Montferrand, who was related to the royal houses of France, Aragon, and Navarre. At the age of forty-seven, when her husband was dead and her four children provided for, she became a Cistercian nun but had to leave for reasons of health. In 1606 she founded the Institute of Notre Dame whose object was the education of girls of all social classes, especially in order to counteract the influence of Calvinism. The institute prospered, but the foundress was removed from its control by the intrigues of one of the Sisters. This woman eventually repented, but only a few years before the death of St. Jeanne.

Saint Josepha Rossello, 1811-1880; beatified in 1938; canonized June 12, 1949. Born of poor parents, on the Italian Riviera, this highly gifted girl was led by Providence to found a religious institute, the Daughters of Our Lady of Pity, which spread with extraordinary rapidity throughout Italy and to the Americas. Faithful to its name, it undertook a great variety of works of mercy: crèches for abandoned children, schools for all classes of girls, rescue homes for young women who had gone astray, hostels, hospitals, and so forth. Josepha saw the image of God in all men, how ever much it might be hidden or disfigured by misery or sin.

Her existence was one of restless activity, of ever new founda-

tions, yet (as the Holy Father pointed out in his panegyric) "We find in her in an eminent degree the intimate union of contemplation and action. How could a woman realize so perfectly in herself the ideal both of Martha and Mary? . . . In spite of her extraordinary activity she was always in prayer; or rather, it would be more correct to say that her exterior activity flowed precisely from this continual prayer as from its most pure fountain." This contemplation in action she summed up in the motto: "The hands are made for work, and the heart for God."

Communion of Saints

Another item of special interest in a recent number of *The Clergy Monthly* is the answer to these questions: "In what ways can the good actions of a person help other living members of the Church? Can he merit for others and atone for another's sins?" *The Clergy Monthly's* answer, with slight adaptations, runs as follows:

The Communion of Saints exists between the members of the Church here on earth no less than with the Church suffering and the Church triumphant. As St. Gregory puts it, "In the Church each one both bears the other and in turn is borne by him," not merely by visible mutual help and edification, but more particularly by the supernatural power our good actions have before God. Of course there is something in every good action that is strictly personal: exercise makes life grow; my good actions make my supernatural life (sanctifying grace and charity) grow. This increase of life is merit in the strict sense, which cannot be passed on to another, any more than the psychological or physiological facility for virtue which is the natural fruit of good actions. As St. Thomas Aquinas says: "One man's fast does not tame the flesh of another."

But besides this essentially personal fruit, every good action has a social value over and above the power of good example. In a plant the green leaves pour part of the product of their activity in to the common circulation so that the vitality of each leaf increases the vitality of the whole plant. So also in the spiritual organism which is the Church, all the cells form one living unity and communicate with one another through the Holy Ghost who is, as it were, the common vital principle. Again St. Thomas: "The action of him who is one with me is in some way my own." Thus "in that Body no good can be done, no virtue practiced by individual members, which does not, thanks to the Communion of Saints, redound to the welfare of all" (Pius XII, *Mystici Corporis*). In this spiritual influ-

ence of one on another we may distinguish three elements:

1. *Atonement*. Every good action has a satisfactory value which can be applied to others. Thus one can atone for another's sin, one can suffer for another. This is the foundation also of the "treasury of the Church," from which indulgences can be applied to the dead and the living.

2. *Merit*. A good action pleases God and thus creates a certain title of equity to obtaining special graces from God, even for others. Since a man in the state of grace is fulfilling God's will, it is fitting that according to the degree of friendship God should fulfill man's will in the salvation of another. This is clearly not merit in the strict sense, but rather a special mode of intercession, merit in a broad sense. Thus we can merit actual graces for the conversion of sinners and for strength and perseverance in grace, either for the Church in general or for a particular person.

3. *Impetration* or prayer. The efficacy of prayer as such is not, like the previous elements of our spiritual influence, based on any intrinsic value of our action, either atoning value which satisfies God's justice, or meritorious value which appeals to God's equity. Prayer merely appeals to God's liberality and mercy. Its only title is its very sense of misery, the ardor of its desire, the sincerity of its confidence in God's goodness. The three elements may of course be found in one and the same action.

All this constitutes the supernatural current of love which circulates within the Body of Christ. No member lives for himself only. Charity made supernaturally fruitful, that is the simple idea underlying the whole doctrine. This doctrine is beyond Hindu individualism, the doctrine of Karma. The Protestants also reject most of our beautiful Catholic doctrine as though it diminished the value of Christ's mediatorship. Christ, no doubt, is the only Mediator. His merit and intercession are all-sufficient. But He deigns to enlist the love and activity of His members for the application of His merits. Our mediation draws all its efficacy from Christ: our life and love are a participation of His life and love; our mediation is a participated mediation which manifests the power and fruitfulness of the unique mediation of Christ.

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